

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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A Delicate Question

How Do You Measure Your Life's Success?
A New Year's Sermon

By T. DeWitt Talmage
Pastor, Brooklyn Tabernacle, Died 1902

"How old art thou?"—Gen. 47:8.

The Egyptian capital was the focus of the world's wealth. In ships and barges there had been brought to it from India frankincense and cinnamon and ivory and diamonds; from the North, marble and iron; from Syria, purple and silk; from Arabia, some of the finest horses of the world, and from Greece some of the most brilliant chariots; and from all the earth, that which could best please the eye and charm the ear and gratify the taste.

There were temples aflame with red sandstone entered by gateways that were guarded by pillars bewildering with hieroglyphics and garlanded with brazen serpents and adorned with winged creatures—their eyes and beaks and pinions glittering with precious stones. There were marble columns blooming into white flower beds; there were stone pillars at the top bursting into the shape of the lotus when in full bloom. Along the avenues lined with sphinx and fane and obelisk, there were princes who came in gorgeously upholstered palanquins, carried by servants in scarlet, or elsewhere drawn by vehicles, the snow-white horses, golden-bitted and six abreast, dashing at full run.

On floors of mosaic the glories of Pharaoh were spelled out in letters of porphyry and beryl and flame. There were ornaments twisted from the wood of tamarisk, embossed with silver breaking into foam. There were footstools made out of a single precious stone. There were beds fashioned out of crouched lion in bronze. There were chairs spotted with the sleek hides of leopards. There were sofas footed with the claws of wild beasts, and armed with the beaks of birds. As you stand on the level beach of the sea on a summer day, and look either way, there are miles of breakers, white with the ocean foam, dashing shoreward, so it seemed as if the sea of the world's pomp and wealth in the Egyptian capital for miles and miles flung itself up into white breakers of marble temple, mausoleum and obelisk.

It was to this capital and the palace of Pharaoh that Jacob, the plain shepherd, came to the royal apartment to meet his son Joseph, who had become Prime Minister. Pharaoh and Jacob met, dignity

and rusticity, the gracefulness of the court and the plain manners of the field. The king, wanting to make the old countryman at ease, and seeing how white his beard is and how feeble his step, looks familiarly into his face and says to the aged man: "How old art thou?"

On this first day of the new year I feel that it is not an inappropriate question that I ask you, as Pharaoh did Jacob, the patriarch: "How old art thou?" People who are truthful on every other subject lie about their ages, so that I do not solicit from you any literal response to the question I have asked. I would put no one under temptation; but I simply want to see by what rod it is we are measuring our earthly existence. There is a right way and a wrong way of measuring a door, or a wall, or an arch, or a tower, and so there is a right way and a wrong way of measuring our earthly existence. It is with reference to this higher meaning that I confront you this morning with the stupendous question of the text, and ask: "How old art thou?"

Do You Measure Your Life By Worldly Gratification?

There are many who estimate their life by mere worldly gratification. (Continued on page 8)

Unashamed Fundamentalists

A review of the history of Fundamentalism by Philip E. Howard, Jr. (Reprinted by permission from the Sunday School Times, Nov. 15, 1958)

What is a Fundamentalist? To the man of the world he is old-fashioned; to the Liberal he is an "obscurantist"; and, sad to say, even to some professing Christians, he personifies merely a contentious spirit. But these ideas are wrong. The fact that the word is sometimes used in contempt is no reason why we should be ashamed of it. "The disciples were called Christians first in Antioch," yet they were despised by the heathen then, and still are by unbelievers today.

It may surprise some to read the definition of Fundamentalism found in "Webster's New International Dictionary," edition of 1935. Here it is:

"a. A recent movement in American Protestantism in opposition to modernistic tendencies, re-emphasizing as fundamental to Christianity the inerrancy of the Scriptures, biblical miracles, especially the virgin birth and physical resurrection of Christ, and substitutional atonement. b. The beliefs so emphasized. c. The state or fact of being an adherent of Fundamentalism."

Any professing Christian who is ashamed to subscribe to these doctrines, or who has mental reservations concerning them, may well ask himself whether he is a true Christian.

A further perusal of the dictionary shows that "fundamental" is the adjective which comes from the noun "fundament." Webster defines this as, "Foundation, as of

First Prize Winner in Sword
\$1,600 Evangelistic Sermon Contest

An Appointment YOU CANNOT ESCAPE

By Dr. Ernest Pickering

542 S. Dearborn St., Chicago 5, Illinois

Executive Director Independent Fundamental Churches of America

A young soldier's heart was gripped with the solemnity of eternity as he readied himself to face the enemy in the trenches of France during the first World War. It would not be long until his outfit would be hurled into a conflict from which many of them would never return. They were almost ready to go "over the top." The soldier took up his pen and began to write:

I have a rendezvous with death
At some disputed barricade
When spring comes round with rustling shade,
And apple blossoms fill the air.
And I to my pledged word am true;
I shall not fail that rendezvous.

And in the sharp fighting, the bitter conflict, many met that rendezvous.

You have a rendezvous with

death. It is an appointment you cannot escape. There is no clearer text to remind men of the inescapable goal than the words of Hebrews 9:27, 28: "And as it is appointed unto men once to die, but after this the judgment: So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Three great facts stand out in these verses: (1) You must die. (2) You are unprepared to die. (3) You must prepare to die.

I. You Must Die!

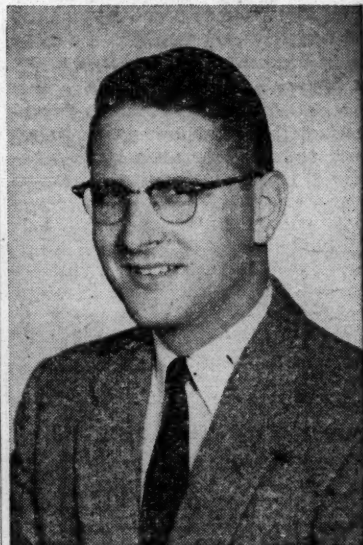
Years ago the Salvation Army used to sing,

"O you gay, you young, you proud,
You must die, and wear a shroud."



As a boy I didn't like that song. It was too stark, too real, too urgent, too condemning. But it was true.

The certainty of death. Both the (Continued on page 9)



Dr. Ernest Pickering

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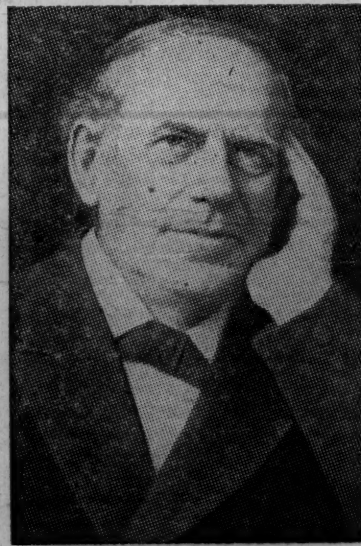
By the Editor

This is our last reminder of the big opportunity to get the brand new \$2.50 book, *Is God a "Dirty Bully"?*, 202 pages, library hard binding, free with subscriptions to THE SWORD OF THE LORD. The offer closes on January 12. All subscriptions mailed and postmarked before midnight, January 12, will be honored. Get your subscriptions in the mail as soon as you receive this paper.

We thank God for the thousands of copies of the book, *Is God a "Dirty Bully"?*, which have already gone out as premiums with subscriptions. Rush your subscription order and get yours today!

The book is beautiful, but shocking. Already it has changed some lives, as heart-moving letters are telling us day by day. And other fastidious souls, who are never shocked when a modernist in beautiful language preaches his infidelity, sneers at the blood of

Christ, or denies the virgin birth, are shocked when we expose that Methodist bishop, Oxnham, who makes such a vile claim. Some are more concerned with being nice than they are with being true to Christ and the Bible. But those who are against Christ—and the Bible, those hypocrites who pretend to be Christians and are not, those who gain the money and support of common Christians by their pretensions, while they break down faith in the virgin birth, the deity of Christ, the blood atonement, and the inspiration and reliability of the Bible, ought to be exposed; and we have tried to do it. The Lord Jesus solemnly warned, "Beware of false teachers . . . wolves in sheep's clothing," and "blind leaders of the blind," and we have solemnly, for many years, tried to obey (Continued on page 9)



Dr. T. DeWitt Talmage



Dr. Philip E. Howard, Jr.



Dear Nieces and Nephews:

When you receive this copy of THE SWORD OF THE LORD and read "Kids Korner," Christmas will already have come and gone for another year. The Christmas tree with its bright lights and shining tinsel is gone from the living room. Most of the fruitcake and candy canes and hard candy have been eaten. The interesting packages with red and green wrapping have been opened and put away. December 25, 1958, is gone forever.

But as I write this, we are right in the middle of getting ready for Christmas. I have been shopping for presents for the people I love, addressing Christmas cards, and at home we have decorated a lovely tree.

The other day I got a very unusual Christmas card. A friend of mine had written a few lines which reminded me that in one sense, Christmas is never over. And her little note reminded me that for a Christian, Christmas is only the beginning—there is more to follow.

My friend wrote: "Jesus said, 'I will come AGAIN.'"

At Christmas we celebrate the coming of the Lord Jesus to earth the first time as a little baby. But Jesus told His disciples, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:2, 3).

Nieces and nephews, some day we will celebrate the second coming of the Lord Jesus to earth—and that will be even more wonderful than our Christmas celebration! At His second coming, Jesus will not be hated and crucified; He will be crowned King of kings and Lord of lords! When will He come? I don't know, but it might be today. Will you be ready to celebrate the second coming of the Lord Jesus?

"Be Ye Ready"

A man visiting a certain school said that he would give a prize to the pupil whose desk he found in the best order when he returned. "When will you return?" someone asked. "That, I cannot tell," was the answer.

A little girl who always had an untidy desk announced that she meant to win the prize. "You!" her schoolmates jeered. "Why your desk is always out of order."

"Oh, but I will clean it the first of every week."

"But suppose he comes at the end of the week?"

The little girl was silent for a moment, and then she said decidedly, "I know what I will do: I'll just keep it clean all the time. Then, I will be ready!"

So it should be with us. The Lord's coming may be at midnight, at the dawn, or in the morning. The Bible does not say, "Get ye ready." It says, "Be ye ready."

One Shall Be Taken

Two sisters lay down to sleep one night in the same bed. One was a Christian; the other, a scoffer. The Christian sister had come home that night from a church service in which the preacher had quoted the words, "One shall be taken, and the other left," and had solemnly warned his hearers to be ready for the coming of the Lord. Her heart was so filled with concern for her unsaved sister that she could not sleep. She told her of the sermon, and earnestly pleaded with her to accept Christ as her Saviour, and make certain her soul's salvation. The unsaved girl jested and rebuffed her and soon fell fast asleep! The Christian girl could only weep and pray. At last, she rose from her bed, and went into a room near by where she knelt and poured out her heart in prayer for the salvation of her sister.

After awhile, the unsaved girl awoke, and missed her sister from her side. Suddenly, she remembered the conversation of the earlier part of the night. With alarm, she thought, "What if the Lord has come! What if I am left alone!"

She arose from her bed, and called for her sister. When she found her sister on her knees, sobbing and crying unto God for her salvation, the unsaved girl threw herself down on her knees, and began to pray, too. She found the Saviour, and a little later they lay down together, joyful with the thought that if Christ should come that night, He would find them both ready for His return. One would not be taken and the other left. They would both go together to be "forever with the Lord!"

(The two stories taken from 1001 Stories for Children and Children's Workers by Alice M. Knight, Wm. B. Eerdmans Publishing Company, Grand Rapids, Michigan. Used by permission.)

How can we get ready for the

They Are Fundamentalists!

By the Editor

You will see in this issue of THE SWORD OF THE LORD a wonderful article reprinted from *The Sunday School Times* called, "Unashamed Fundamentalists." We thank God for the stand of this noble Christian magazine. It has stood true through the years and is still standing for the fundamentals of the faith and is still not ashamed of the term of which the great men of the past were not ashamed. We think you will read with genuine profit the article on "Unashamed Fundamentalists," by the editor of *The Sunday School Times*. And you will be glad to remind yourself of the great men of God who in the past have been in the fundamentalist movement, that is, in the movement to stand up for Christ and the Bible and the historic Christian faith.

We are glad to publish also in this issue the article on "I Am a Fundamentalist" by Dr. S. H. Sutherland, president of Bible Institute of Los Angeles. This forthright editorial appeared in the *King's Business*. BIOLA is standing firm for Christ and the Bible and the historic Christian faith, and is not ashamed of the reproach of Christ.

Last July it was my joy to have fellowship with Dr. Louis Talbot, long-time president of the Bible Institute of Los Angeles, now chancellor of the theological seminary connected with the Bible institute. He came up to Santa Cruz, California, to visit me at the conference ground. I also had a fine letter from him. He said plainly that he wanted me to know that he and BIOLA stood where they had always stood in defense of the Word of God, and he said that he was glad to serve on the Co-operating Board of the

coming of Jesus if we are already Christians? First of all, we ought to confess our sins each day to the Lord. You know, it is very hard to get a house cleaned up if you let things pile up for a long time. So a good housekeeper sweeps the floors and dusts every day. After each meal she washes the dishes right away and doesn't just pile them in the sink. She empties the garbage every day so the kitchen will be sweet-smelling. She keeps her closets clean and never piles things in them just to get messy things out of sight.

That's just the way a boy or girl needs to do in order to keep a clean heart for the Lord Jesus. Don't let sins pile up. Take a special time each day for "house-cleaning" or "heartcleaning." Ask the Lord to show you the things that have displeased Him that day and then ask Him to forgive you and help you. If you say a cross word to a friend, don't wait till later to ask that person's forgiveness. Stop right then and ask the friend to forgive you! Sweep the floors and wash the dishes and empty the garbage in your heart right away! That way, you'll be ready for the Lord Jesus all the time—whether He comes in the morning, at noon, or sometime in the evening.

And remember that when Jesus comes back, He is going to reward those who have won souls to trust in Him. You remember that last week we talked about the "most important business in the world"—soul winning. Like the girl who won her sister to the Lord in the story, you and I ought to be busy bringing others to Christ so they will be ready for the Lord's second coming, too.

Last week I promised to send a copy of Dr. Rice's 24-page tract, "What Must I Do to Be Saved?" to all those who would write me and ask for a copy. This will be a good help to you in helping someone to trust the Lord, so why not write for it today. Address Aunt Joy, Kids Korner, Box 420, Wheaton, Illinois.

One last reminder. If you have not yet asked the Lord to save you and trusted Him as Saviour, settle that right now. Jesus may come today, and you will want to be ready to go with Him to the mansions He has prepared in Heaven.

Lovingly yours,
Aunt Joy

Sword of the Lord and planned to remain on that board as long as we wished him to remain.

We thank God for the fine stand of *The Sunday School Times* and of the Bible Institute of Los Angeles as openly, boldly, and unashamedly fundamentalists.

Why Do People Avoid the Term "Fundamentalist"?

Some people shun and fear the term "fundamentalist" and avoid it. Many claim to believe the Bible, yet do not want to be classed with those who defend the Bible and with the movements which oppose modernism. *Christian Life* magazine, *Christianity Today*, and the group which call themselves "new evangelicals" do not want anybody to think they are fundamentalists. Dr. Billy Graham says openly and publicly, again and again, "I am not a fundamentalist." He said on April 4, 1957, at Buffalo before the National Association of Evangelicals that "God has bypassed extreme fundamentalism." Dr. Vernon Grounds says slighting things about fundamentalists in an article in *Eternity* magazine. Dr. Carl Henry has publicly lamented, and in print, the fundamentalist-modernist controversy." Dr. Carl Henry in the magazine *Christianity Today*, Dr. Billy Graham in his revivals, and leaders in Wheaton College and Fuller Seminary are trying to bridge the gap between those who believe the Bible and those who do not believe all of it. They preach much about brotherly love, but always it is love for those who dishonor Christ instead of those who are true to Christ. Always it is for those who do not entirely believe the Bible instead of love for those who do believe the Bible and keep ordination vows to defend it.

Why do good men avoid the fundamentalist-modernist controversy and avoid the term "fundamentalist"? The answer is that Christians have an old carnal nature, and if we let that carnal nature have its way, it continually avoids crucifixion. It avoids the reproach of Christ. When Paul was in jail, Demas forsook him and Paul wrote Timothy, "This thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes" (II Tim. 1:15). It was hard to stand true to Christ in Bible times as it is now. It was hard to stand reproach. It was deemed queer and ignorant to believe the Bible and say so. It was deemed "unloving" by compromisers when Elijah cut off the heads of the prophets of Baal. When the immortal Charles Spurgeon left the Baptist Union of Great Britain and Ireland because of its modernism, "the downgrade controversy," many did not want to associate with Spurgeon and only seven men voted against a public censure of Spurgeon!

It is still true that people garnish the tombs of the prophets of the past while they shun or slay the prophets of the present.

Let no man deceive you. One who does not want to be known as a fundamentalist is not as strong for the fundamentals of the faith as he ought to be. One who does not hate Satan's lie as he ought, will not defend God's truth as he ought. One who seeks the prestige, the money, and the favor of those who are against Christ and the Bible will not oppose them as fundamentalists do, and as we are commanded to "earnestly contend for the faith."

Thank God for those unashamed fundamentalists, *The Sunday School Times* and the Bible Institute of Los Angeles.

WHEN YOUR EYE OF FAITH IS DIM,
STILL HOLD ON JESUS, SINK OR SWIM;
STILL AT HIS FOOTSTOOL BOW THE KNEE,
AND ISRAEL'S GOD THY PEACE SHALL BE.

—SELECTED.

THE EDITOR'S Notes

by John R. Rice

We go into the new year with great joy over God's blessings, and yet with deep concern over the responsibilities and duties and burdens of the new year. We humbly confess to God and to our friends that we do not have the wisdom, nor the physical strength, nor the spiritual power, nor the financial means to do the things which God has laid upon us for 1959. So we not only humbly wait on God for His blessing, confessing our helplessness and need, but we earnestly plead with readers of THE SWORD OF THE LORD to pray for us. Will you be one who will hold up this editor and this work in daily prayer before God, pleading with Him for His power and wisdom and provision?

Nearly Here, Those North Carolina Conferences

We remind readers far and near again of those three large conferences in North Carolina.

January 11-14, Sunday through Wednesday, in Winston-Salem, at Salem Baptist Church. This conference is sponsored by Piedmont Bible College, Salem Baptist Church, the Urban Street Baptist Church, and Faith Baptist Tabernacle of Winston-Salem. Free lunch will be provided for ministers who attend the morning service, Monday, Tuesday, and Wednesday, and free beds offered for out-of-town ministers. We expect Christian workers from several states.

Speakers will be Dr. Bob Jones, Sr., Dr. Tom Malone of Pontiac, Michigan, Dr. Bill Rice, and Editor John R. Rice.

Music will be under the direction of the inimitable Bill Harvey, with help by Miss Joy Rice and father-daughter duets.

On January 13-16, Tuesday through Friday, a conference will be held at Durham, North Carolina, with the same speakers, plus Evangelist Walter Handford, with Ellis Zehr in charge of music, and other help. The conference will be held in the Carr Junior High Auditorium, corner Morgan and Duke streets, at night; the Christian and Missionary Alliance Church in the daytime.

January 15-18, Thursday through Sunday, a full-scale conference will be held in the Legion Hall at Wilson, North Carolina. Speakers will include Dr. Tom Malone, Dr. Bill Rice, Evangelist Walt Handford, and Editor John R. Rice. Music conducted by Bill Harvey and Ellis Zehr, help from Joy Rice and father-daughter duets.

Weekday services in each conference begin each morning at 9:30, each evening at 6:45, with two speakers in the morning and two in the evening. The conference starts at Winston-Salem with a mass meeting at 2:45. There will also be a Sunday afternoon mass meeting at Wilson, North Carolina, on January 18.

Let us pray for a breath of Heaven, the power of the Holy Ghost upon preachers, singers, and listeners. The fellowship, the music, the prayer meetings should be memorable and blessed.

At Jacksonville, Florida, With Trinity Baptist Church, January 18-21

Dr. Bob Gray and the Trinity Baptist Church will have an annual Bible conference with emphasis on revival and soul winning January 18-21 with this editor and with the amazing Brother Jack Hyles of Garland, Texas, as speakers. We hope for a great attendance. God is blessing the ministry of Brother Gray and this great church. We rejoice to be with them again.

Editor Spends January 22-25, Thursday Through Sunday, With West Side Baptist Church, West Palm Beach, Florida

We are glad to be with Pastor Luzene Lamerson in the West (Continued on page 9)



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Roddy's Attack on Us Fundamentalists

Former Teacher in Conservative Baptist Seminary, Denver, Graduate of Wheaton, Once "New Evangelical" Now Berates Those of Us Who Believe the Bible and Win Souls. He Specially Despises Those Who Preach on Sin, Who Give an Invitation to Accept Christ.

By the Editor

We mentioned before the scandalous article in the *Christian Century* on "Fundamentalists and Ecumenicity," published October 1, written by Sherman Roddy. Mr. Roddy is a graduate of Wheaton College, taught in the Conservative Baptist Theological Seminary at Denver, was well known as one of the group who style themselves "new evangelical." In the *Christian Century*, his article presumes to suggest a way in which fundamentalists may be brought from darkness into the broad light of "ecumenicity," that is in fellowship with the modern unbelievers.

The editorial in the *Christian Century* says the following: "Sherman Roddy, who deals with the problems of fundamentalism for the ecumenical movement, has been in both camps during his career. Formerly professor at Conservative Baptist Seminary in Denver, Colorado, Mr. Roddy found fundamentalism—to use his own words—'utterly untenable,' and struggled to a more liberal theological position. He is now assistant minister of First Presbyterian Church, Aurora, Colorado."

We feel that Bible-believers ought to see what "ecumenicity" really means. What kind of people are modernists? We know that Bishop Oxnham, the presiding bishop of the Methodist church, says that the God of the Bible is "a dirty bully" (*Preaching in a Revolutionary Age*, page 79). But it is difficult for people to believe that

modernists generally feel that way about God. But Roddy says that the God of the Bible is "the sadistic God." He says that Bible-believers, fundamentalists, are "victims of fear." That they are "despairing neurotics and pharisaical prigs." He thinks the most terrible fact about fundamentalists is that they give public invitation for people to be saved. You can see why some preachers speak of "decisions" or "inquirers" instead of converts if they want to please modernists.

And note that the *Christian Century*, as the recognized mouthpiece for liberals in America, publishes and becomes responsible for this viewpoint of Sherman Roddy.

We feel that Roddy's article is childish, immature, unscholarly, and irreverent. But Bible-believers need to know what is the difference between fundamentalists and modernists, what is the difference between the viewpoint of orthodox, fundamentalist magazines and the *Christian Century*, between fundamentalists and the National Council of Churches' leaders. Bible-believers ought to know why we dare not have such men in our pulpits, or to lead in prayer, or to sponsor our revivals, or to control our denominations.

For these reasons we take the liberty of reprinting here Sherman Roddy's article, as published in the *Christian Century*, October 1, 1958.

Fundamentalists and Ecumenicity

Not the 'what' but the 'why' of fundamentalism is the key to inter-Protestant reconciliation.

Sherman Roddy

No one can seriously deny that any single group poses more difficult problems for the ecumenical goal than the fundamentalists. The easiest way to deal with them is to ignore them. However, the nature of the ecumenical responsibility does not allow this. Rather it demands that channels of communication be sought, and that involves much more than picking up the telephone and saying "Hello"; first one must find out the correct number to dial, and finding the correct number is difficult.

The difficulty stems from the nature of the fundamentalist orientation. It is always an error to judge a group by its external characteristics alone; this is especially true of the fundamentalists. It may be important to ask, "What do you believe?" It is much more important to ask, "Why do you believe as you do?" Only from the answers to the latter question can understanding be gained and confusion minimized. For example, there are conservatives who would subscribe to the symbols of Nicaea and Chalcedon, even to the early formulations of the fundamentals, just as fundamentalists do, but who could not be properly classified with the latter because their attitudinal structure of life is quite different. Hence we must know of the fundamentalist why he holds his beliefs.

Looking Backward

Some boast today that the fundamentalist maintained the kerygma when it was all but lost. This may or may not be commendable. Why did he do it? The fundamentalist is not merely the conservator of passe theological ideas; he is not a neutral curator of a religious museum. His defense depends upon a particular socio-psychological outlook. He is compelled to defend tenaciously a cultural pattern which seems to make life endurable for him. Therefore he is unable to come to terms with modern life. He is at heart a victim of fear.

Fearing that God has departed the present culture and apprehensive lest He exact excruciating penalties both here and in the hereafter, the fundamentalist has taken refuge in the Christianity of the 18th and 19th centuries—under the delusion, however, that he is returning to the Christianity of the first century. Having rejected the critical methods of the past hundred years he cannot come to terms with the intellectual pioneers of the modern era. Indeed he is driven to repudiate the scholarship of the past century and a half. Like his Thomist brother he is a true reactionary; the problems of modern life can be solved only by the solutions of the past. The Thomist looks to the 13th century, the fundamentalist to the heyday of the Protestant scholastics and the Victorian pietists.

The Sadistic God

Why such fear? Perhaps the answer lies partly in a larger area; this sort of person is a religious have-not because quite often he is a psychological, social or economic have-not also. Thus his theological structures are intended as external props to his personality. Intellectually they are wafer-thin, a brittle facade rather than symbols of an internal life-enriching structure. They do not give meaning to life, they provide a way of enduring this life.

Such an orientation distorts the very symbols of which it consists. God becomes the supreme sadist of the universe, and one loves Him because one is commanded to do so and is afraid not to. So this kind of person delights masochistically in authoritarian sermons which make him feel that he is the utterly depraved creature he thinks he must be. This false goal of holiness can only produce despairing neurotics and pharisaical prigs. It follows that such a per-

(Continued on page 5)

INCIDENTS and Illustrations

By Evangelist Robert L. Sumner
Contributing Editor

Anything Goes!

A Chicago doctor recently sent me an article from *Parade* which was written by the famous Hollywood columnist, Lloyd Shearer, and entitled, "Hollywood's New Creed—ANYTHING GOES!" The item began: "You may not be aware of it, but Hollywood has embarked on an unparalleled film spree of sensuality, sin and violence. In contrast to the restraint of former years, there are practically no more forbidden themes, virtually no more taboo subjects.

"Why? The reason is simply because Hollywood today—in the throes of economic crisis—is fighting for survival . . . The anodyne to these tremendous losses, the only solution to survival, seems to be shocker-type movies."

Mr. Shearer described several new cinema productions which feature sin, sex and sadism, then declared: "The common denominator all these movies will have is, to put it euphemistically, carnality a la mode." After quoting producer Jerry Wald as saying, "Sex in the raw frequently spells box office," Shearer revealed that "in the next twelve months, for every one upbeat film Hollywood releases, there will be at least four sordid, sadistic shockers."

His explanation and defense for this latest insult to all that is decent, noble and pure: "In order to lure people out of their television-equipped parlors and into movie theaters, Hollywood is concentrating on 'daring' themes, subject matter that will shock, sensationalize and attract the movie fan. If in the process the motion picture industry brings down about its head the condemnation of various civic, religious and parental organizations, Hollywood feels it's just too bad."

It will come as a distinct surprise to most folks that this is Hollywood's "new creed" or that there ever was a "restraint of former years" when some subjects were "taboo." My book, *HOLLYWOOD CESSPOOL* (available from the Sword Publishers for \$3, plus 15c for postage and handling), documents plenty of evidence that sin, sex and sadism have been the perennial diet of filmland for many years. However, the celluloid crowd has now publicly declared that their films will worsen, not improve.

Hollywood has declared all-out war on righteousness, decency, Christianity and traditional Americanism. How will Christians respond? Shall we collude or collide?

A SWITCH IN TIME SAVES CRIME!

Working Mammals

A woman writer, in an article featured on the *women's page* of a large, metropolitan newspaper, recently offered the following worthy words of wisdom: "Career mothers should quit kidding themselves—a mother's place IS in the home. While there are exceptions, most mothers of pre-school age children are desperately needed at home all day long. And as the child grows into his teens, the need is perhaps even greater." She quoted Dr. Hans Hoff, the new president of the World Federation for Mental Health and long a famous professor of neurology and psychiatry in Vienna, as saying that he considered the increasing number of depression and neurosis cases to be caused in part by the deterioration of the mother-child relationship resulting from working mothers.

Yes, it is time for working mothers to stop kidding themselves—their place is in the home caring for the children God has given them. As Paul instructed Timothy, the "aged women" ought to "teach the young women to be sober, to love their husbands, to

I Am a Fundamentalist

By Dr. S. H. Sutherland,
Pres. Bible Institute of Los Angeles
Editorial in King's Business

It would appear that there is a growing tendency in certain circles of Bible-believing Christians to shy away from the term "fundamentalist." It does not seem that the reasons for declining to be classified as a fundamentalist, however, are altogether valid. A fundamentalist is one who thoroughly believes in the great fundamentals of our Christian faith. Some of the greatest heroes of the faith have been identified with the proclamation of these fundamentals. There is no reason whatever for being ashamed to be identified with men of the caliber of Moody, Torrey, Scofield, Riley, Machen, Gaebelien, Pettingill, Gray, and a host of other valiant warriors of the Christian faith who lived during the latter part of the last century and the first part of our present century.

It is to be regretted that there have been and that there are at the present time certain individuals who classify themselves as fundamentalists and by their actions and attitudes bring the name into disrepute. But this has been true in every movement and every Christian group from the earliest beginning of church history. Just

love their children, to be discreet, chaste, KEEPERS AT HOME, good, obedient to their own husbands, that the word of God be not blasphemed" (Titus 2:4, 5).

Sudden Death!

Probably all the readers of this column know of the death of Hollywood star Tyrone Power a few weeks ago. He was stricken with his fatal heart attack on location in Spain where he was playing the part of the biblical king, Solomon, in a new movie. It is most interesting, however, to know that just shortly before he died he had made a "trailer" for the Heart Association in which he made the statement: "We never know when heart disease will strike!" Then, even before the trailer could be released, heart disease had struck and killed . . . Tyrone Power!

Well does the Word of God warn: "Whereas ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away . . . Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (James 4:14; Proverbs 27:1).

Evangelist Sumner can be seen and heard:

Thru January 11:
Southside Baptist Church
Commerce & Orange Streets
Sebring, Florida

January 12-25:
First Baptist Church of West Hollywood
1708 North State 7
West Hollywood, Florida

because some people go to extremes in espousing a certain cause is no reason whatever for repudiating the cause itself.

Bible-believing Christians today should be proud to identify themselves with the leaders of the past generations. To try to classify oneself as a Bible-believing Christian and at the same time disassociate himself from these great warriors of the Christian faith can only lead to doubts in the minds of others concerning his own avowed position. Furthermore, repudiation of the word "fundamentalist" would appear as a repudiation of the men and the cause which they espoused in the early years of the great fundamentalist-modernist controversy. There is no evidence to indicate that there is any leader or group of leaders in conservative Christian circles today who is qualified to lead the great host of Bible-believing Christians away from the well-known fundamentalist position into any other similar position to be known by another name.

We of this generation have been given a glorious heritage by the men who have preceded us. We can do no better today than to proclaim to our own generation the magnificent scriptural truths which have already been proclaimed to previous generations. Certainly the system of unbelief-modernism—which the fundamentalists have so vigorously opposed is still in existence today. There is no reason whatever therefore for repudiating the word or that for which it stands. I AM A FUNDAMENTALIST.



"Flat Lick, Kentucky
April 8, 1958

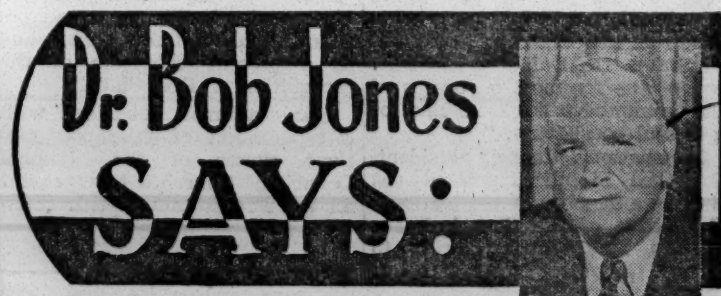
"Dear Friends:
"Just a note to tell you that Dr. Rice's *What Must I Do to Be Saved?* has scored again.

"In a revival my husband conducted, there were several who raised their hands nightly, but made no decision. My husband gave each this tract.

"A sixteen-year-old testified with tears streaming down his face that he had read the tract four times and each time it gripped him a little harder. He accepted Christ.

"He asked my husband for some of those tracts to hand out. He said, 'If they will just read these tracts, I know they will be saved.'"

(Signed) Mrs. A. K. Pauley



Thirty-two years ago on the opening night of Bob Jones University, we had a revival service. This institution, which God led me to found, has stood for evangelism through the years. When we say we stand for evangelism, we mean Bible evangelism. We believe that whatever the Bible says is so, and we believe it says certain definite, fundamental things such as the Lord Jesus Christ was born of a virgin; He was God Incarnate; He died a vicarious death on the Cross; He bodily arose from the dead; He went back to Heaven; He is coming again someday; and He is the world's only Saviour.

Now, if you believe in these fundamental truths of the Word of God, you believe in Bob Jones Uni-

versity because we stand for these fundamentals without compromise. You can pray for the institution—pray especially for my son, Bob, Jr., the president, and for all who are associated with him. You can keep your eyes open for young men and young women who can be trained for real Christian leadership, and you can turn these young people to Bob Jones University. You can invest some of the Lord's money in this work. Remember, we want to hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.

(Advertisement)

Dr. Harold Ockenga at Chicago Sunday Evening Club

By the Editor

We were shocked to find that Dr. Harold J. Ockenga, pastor of Park Street Church, Boston, chairman of the board of Fuller Theological Seminary, active in the National Association of Evangelicals, was announced as speaker in the notorious Chicago Sunday Evening Club for October 5.

I was distressed because everybody in the Chicago area knows that the Chicago Sunday Evening Club is traditionally a platform for modernists. I do not remember that a spokesman for Bible Christianity has been listed as the speaker in the Chicago Sunday Evening Club for many years.

The Club sent us a list of the twenty-nine speakers for the ensuing season. Of these, not another one besides Dr. Ockenga would claim, we suppose, to be an out-and-out Bible-believer. The best of the lot is evidently Dr. E. Stanley Jones who will speak in December. Dr. Ockenga was followed next by Elton Trueblood, and other speakers include the Methodist bishop Gerald Kennedy; Dr. Edwin T. Dahlberg, president of the National Council of Churches; Paul Tillich of Harvard, whom we regard the most notorious and radical of all liberals in America; Dr. Ralph W. Sockman, Methodist modernist of New York; Robert J. McCracken of Fossdick's Riverside Church, N. Y. City; Dr. Nels F. S. Ferre of Andover-Newton Seminary; and Martin Luther King, Jr., the modernist Negro preacher who has just joined the *Christian Century* editorial staff.

In the list also is Dr. Abraham J. Heschel of the Jewish Theological Seminary, New York, not even claiming to be a Christian.

We suppose that Dr. Ockenga preached at the Chicago Sunday Evening Club for the same reason that he recently preached in a Unitarian church.

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful" (Ps. 1:1).

This was the road that led Chuck Templeton to ruin, broke down his faith in God, pushed him out of the ministry, led him to a divorce, and now to spend his time on mystery stories for TV.

This was the road traveled by Dr. Sherman Roddy (who came from a Bible-believing family, was teacher in Conservative Baptist Seminary at Denver, but went with the "new evangelicals," led by Dr. Ockenga, and now has openly repudiated his Bible-believing position, saying that it is "wholly untenable," and sneers at the God of the Bible as "a sadistic God," and at Bible-believers as "pharisaical prigs," in his article in *Christian Century*, October 1.

"Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly" (Gen. 13:12, 13).

Dahlberg Does Not Represent Us, Say Christian Leaders

The U. S. government should reappraise its invitation to Dr. Edwin T. Dahlberg to visit American armed forces overseas during the Christmas holidays as the representative of American Protestantism, leaders of the International Council of Christian Churches declared December 8.

In a prepared statement, the ICCC said Dr. Dahlberg could not in any way represent the American Protestant churches affiliated with the International Council, and cited a long list of dubious affiliations in Dr. Dahlberg's background making him an unwise choice.

Dr. Dahlberg, the statement charged, is president of the National Council of Churches and is "one of the ecumenical leaders who has just called for the recognition of Red China by the United States. Dr. Dahlberg has been one of the foremost advocates of the communist inspired line of 'peaceful coexistence.'"

International Council president, Dr. Carl McIntire, pointed out that as a member of the National Committee of the Church Peace Mission, Dr. Dahlberg worked to secure signatures to a "radical pacifist pledge which reads, 'I hereby affirm (reaffirm) my refusal to make or to use the weapons of war; and my purpose to do my utmost to win other Christians to join in this stand and to bring the Church of Christ throughout the world to break with war.'"

The ICCC statement claimed Dr. Dahlberg's public record has already stirred a large number of U. S. Protestants. As an example, it pointed to the August 1957 publication of the Committee to Secure Justice for Morton Sobell which reported Dr. Dahlberg as a signer of "this communist front's appeal on behalf of the Red espionage agent Morton Sobell now serving 30 years in prison in Alcatraz for his part in the Rosenberg espionage case."

With such a list of communist-

favoring positions, and having already given great aid and comfort to the communists, ICCC men find Dr. Dahlberg "hardly the gentleman to be selected by the government to bring inspiration and renewed determination to the American troops who serve in the honored defense of this great nation."

In the light of recent developments at the National Council of Churches' World Order Study Conference in Cleveland, ICCC spokesmen commented that it would be a misuse of public tax monies to support Dr. Dahlberg's trip as the representative of U. S. Protestants. "Dr. Dahlberg's Christmas visit," they asserted, "cannot be separated from his vigorous leadership as a pacifist, as an advocate of coexistence, and as a present champion of the recognition of Red China."

The statement concluded with a repudiation of "the presumptuous claims of the National Council of Churches to represent all the Protestants of this country."

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It's possible to have your mailing address corrected by filing your new address with the Post Office, which in turn will notify us. But if a copy of the magazine is sent before that notice reaches us, it means expense for you in forwarding postage.

Evangelists

EVANGELIST BENNETT COLLINS, 39 Buena Vista Street, Greenville, South Carolina, held a meeting November 16-30 in the Jones Chapel of Elkton, Maryland. Pastor Allen Dickerson writes that there were 33 professions of salvation, and 31 rededications to Christ. He heartily recommends Brother Collins as a fervent preacher deeply burdened for the lost.

EVANGELIST DEL FEHSENFELD, 6427 Wyandotte, Kansas City, Missouri, reports a good meeting held in the Community Baptist Church of Peyton, Colorado, where Rev. Art Barr is pastor. Starting with only 10 present the first night, the crowds picked up and by the end of the revival the church was full. There were 14 saved in the nightly services and 8 in young people's meetings. Twenty-five pledged to start tithing. During the revival, the administration of the high school stopped the school-sponsored dances.

Rev. Fred Jordan, of the Brooklane Baptist Church in Hueytown, Alabama, reports a good meeting held for him by **EVANGELIST BILL COMPTON**, 1801 College Street, Decatur, Alabama, December 8-14. There were 13 professions of faith, 41 rededications, 23 new tithers, and 3 others who joined the church by letter.

Book Reviews

THINGS TO COME—A STUDY IN BIBLICAL ESCHATOLOGY, by J. Dwight Pentecost, acting professor of New Testament literature and exegesis in Dallas Theological Seminary.

Here is a big book, scriptural, scholarly. The book is timely and needed. The book is premillennial. Only a premillennialist would know enough about the Bible to write so fully on all the issues involved. Dr. Pentecost answers many of the problems of prophecy including the recent fad of post-tribulation rapture.

We do not necessarily agree with every detail, naturally, but we recommend this helpful and thorough book.

It is a big book, 6 1/4 x 9 1/4 inches, 633 pages. There are twenty-three pages of the Scripture index alone, thirteen pages of bibliography. (Unfortunately this editor's *The Coming Kingdom of Christ* is omitted.) Dunham Publishing Company, price \$7.95, and worth it.

We want to express our gratitude to God for the faithfulness and loyalty to the Scripture and particularly to premillennial truth and to the fundamentals of the faith of Dallas Theological Seminary and its president, Dr. Walvoord, and faculty, including Dr. Pentecost.

ALL THE MEN OF THE BIBLE—A Portrait Gallery and Reference Library of More Than Three Thousand Biblical Characters, by Herbert Lockyer, Sr. There are 381 large pages. Dr. William Culbertson in *Moody Monthly* says, "It is a cyclopedic work, with the names and their meaning, and the appropriate Scripture citations of over three thousand men mentioned in the Bible." The book shows careful research and is a splendid work for ready reference. This amounts to concordance and Bible dictionary on people named or mentioned in the Bible. Zondervan Publishers, price \$4.95.

VICTORIOUS CHRISTIAN SERVICE, Studies in the book of Nehemiah, by Dr. Alan Redpath, pastor of Moody Church, Chicago.

This attractive book is entitled "Studies in the Book of Nehemiah," but it is hardly the commentary or exposition of the book of Nehemiah which those words might suggest. Rather it is a series of thirteen devotional messages which start in and are in-

A PENNY EACH!

Who Will Get the Gospel to 100,000 German Homes for \$1,000 With a New Printing of "What Must I Do to Be Saved?" Booklet in German Language?

Our friend, Elmer Klassen, Christian worker in Germany, has worked with THE SWORD OF THE LORD in printing and distribution of a large edition of the booklet, "What Must I Do to Be Saved?" in Germany. Now our brother writes to know if we can find good Christians to pay for another printing of the booklet, "What Must I Do to Be Saved?" in the German language.

His letter, dated December 8, 1958, is as follows:

"Dear Dr. Rice:

"Greetings in the name of Jesus!

"You may remember that approximately two years ago you sent us \$600 which a church from Georgia had given to print your booklet, 'What Must I Do to Be Saved?' in the German language. These booklets have been very well received, for they are much needed.

"We are now in need of 100,000 booklets immediately and the past supply has been exhausted. The cost of printing at this quantity is \$1.00 for a hundred booklets. Do you think that there would be those that would be willing to help us print this message for the German people?

"May God bless you and your staff in the preaching of the Gospel of Christ.

"Brother in Christ,"
(Signed) Elmer Klassen

The printing cost of 1c each is reasonable, as we have checked in many countries of the world, and as we know by printing costs in America. We feel this is a grand opportunity to get out the Gospel. We hope that God will lay on the hearts of many to help in this good work.

We are writing Brother Klassen that if the booklets will be made available to other sound orthodox Christian groups to help spread abroad, and to follow up the results, we will ask SWORD OF THE LORD readers to help in the publication of this new edition of the booklet in the German language.

Many thousands have been saved through this booklet. We have had letters from over 5,000 in America who have found Christ through this; and many thousands more in Japan, India, Mexico, Spain, Portugal, and other foreign countries have found Christ through this gospel-packed scriptural booklet of twenty-four pages.

Do you want to help? Then send your gift for the Sword Free Literature Fund to THE SWORD OF THE LORD, Box 420, Wheaton, Illinois. If you like, designate a gift

inspired by the book of Nehemiah, with interesting and helpful personal application. Here are helpful high standards for Christian lives, attractively written, published by Revell, 190 pages, \$3.

EXPOSITORY STUDIES ON THE LIFE OF CHRIST—His Early Days, by Dr. C. E. Colton, pastor, North Temple Baptist Church, Dallas, Texas. Introduction by Dr. W. A. Criswell. Here are fifteen brief expository sermons on the life of Christ up to His temptation and His announcement as the Lamb of God by John the Baptist. These messages are true to the great fundamentals of the faith; the language is interesting, readable, helpful. 116 pages published by Zondervan, price \$2.

THE LIFE OF OUR DIVINE LORD, by Dr. Howard Voss, instructor Moody Bible Institute. Writing not simply a narrative of the life of Christ, Dr. Voss says that here "the narrative of Christ's life is somewhat subordinated to the topical approach . . ." There are chapters on the historicity of our Lord, the times of our Lord, the nature of the person of our Lord, the message of our Lord, the parables, the miracles, relatives and friends, etc. The book is fundamentally sound, at least a step in the right direction. There are 223 pages, published by Zondervan, \$3.50.

for a German edition of "What Must I Do to Be Saved?"

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By Barbara C. Ryberg

He does not lead me year by year
Nor even day by day.
But step by step my path unfolds;
My Lord directs my way.

Tomorrow's plans I do not know,
I only know this minute;
But He will say, "This is the way,
By faith now walk ye in it."

And I am glad it is so.
Today's enough to bear;
And when tomorrow comes, His grace
Shall far exceed its care.

What need to worry then, or fret?
The God who gave His Son
Holds all my moments in His hand
And gives them, one by one.

Roddy's Attack . . .

(Continued from page 3)

son cannot accept himself, and inevitably becomes suspicious of his fellow men. He is susceptible to panic and hence lashes out. He is compulsive in his defense of the faith, for having defined life in such a manner he must bring his image to reality.

Small wonder then that his ethics are often cruelly transfigured. A victim of fear, he starts at the slightest shadow, since he evaluates all shadows as Stygian black; there are no grays. For in this self-produced midnight all human values are hidden, invisible. Therefore abstract right must prevail, even when it produces injustices among men.

The Central Sacrament

A look at the particular type of cultus of fundamentalist churches is revealing. For exactly what is the central sacrament of these churches? It is neither baptism nor the Lord's Supper; the former is of concern only in terms of mode of administration and age at which it is to be administered; the latter, as an opportunity to propound a particular theory of the atonement. When do fundamentalists share a common life? At the invitation. This act is their great sacrament, and the effect claimed for it is not unlike the effect claimed for transubstantiation. Life is shared in the crisis conversion. This is the overpowering and absolutely necessary experience for the individual and the group.

Consider the vast gulf between the fundamentalist sacrament and the Lord's Supper. The former is pessimistic; it emphasizes guilt and self-abnegation in the extreme. The latter is optimistic and exalting. The invitation is masochistic, subjective and individual; the Eucharist emphasizes sharing, the meeting of the temporal and the eternal, the material and the spiritual. The invitation initiates one into an esoteric society; the Eucharist hallows the common life and lays hold upon Reality for the children of God.

It is not surprising then that those who feel the need for this fundamentalist sort of religious structure withdraw from the world, pulling a cloak of religious separation about them. They are convinced that this life has nothing to offer for the development of human personality and put all their hopes in an unworldly future. Life now is endurable only by adopting the culture of an age fancied to be more Christian.

One might conclude then that an attempt to communicate with fundamentalists is hopeless. But it is not so, for in fact fundamentalists live in this present age and

thus are not as static as they appear. In many ways they tacitly accept the data of knowledge; they buy modern automobiles, television sets and cosmetics, avail themselves of modern medicine and surgery. They are benefitting from higher wages. Their children are increasingly exposed to modern education beyond high school. So it is not surprising that there is among them a group of younger men who are impatient with fundamentalism as they find it. They call themselves the new evangelicals.

New Men, Old Garments

The new evangelicals are often well trained scholars who in consequence of their learning have shed much of the fear implicit to fundamentalism. Hence they constitute a bridgehead to which contacts may be made. Yet building the bridge will not be easy.

These men are involved in a dilemma. They must wear the old garments of fundamentalism while changing the man within. For economic and political reasons they are reluctant to appear as friends of the enemy, even though privately they recognize the enemy as part of the Christian community. They live with a double standard. Many of them, although they agree that the fundamentalist-modernist battle is over, seem not to realize that they have already destroyed fundamentalism's *raison d'être*.

Therefore they must be approached with wisdom, understanding and love. Churchmen who approach them in this spirit will discover among them a vast conspiracy of silence covering an equally vast reorientation of sentiments. And here lies the hope for reconciliation. Yet like all men these "neo-evangelicals" must be granted two rights: they must be given grounds on which they can trust ecumenical Christians; and they must be offered reconciliation in such a way so as not to abridge their human dignity. Enlightened leaders of the main stream of Christianity can do much to provide these pilgrims a new home.

The American Protestant community cannot afford the attrition of another fundamentalist-modernist war. With high purpose and dedication to the Lord of the church all factions can find reconciliation and live in love. Men of vision, faith and wisdom ought to give themselves to the healing of the wound.

The Editor Asks You to Consider

You have read the shameful, slanderous article by Sherman

Fortunate are readers of The Sword of the Lord who have week by week the greatest sermons written in this generation by soul-winning preachers, as well as the greatest sermons of the past.

Here are the winners of the Sword Evangelistic Sermon Contest.

Dr. Ernest Pickering's sermon, "An Appointment You Cannot Escape," won first place and is published in this issue.

Other winners in order are Dr. Tom Malone, pastor of Emmanuel Baptist Church, Pontiac, Michigan, president of Midwestern Theological Seminary.

Pastor Hugh Pyle, Panama City, Florida.

Dr. Monroe Parker, president of Pillsbury Bible College, Owatonna, Minnesota.

Dr. Lee Roberson, president Tennessee Temple Schools, pastor of Highland Park Baptist Church, Chattanooga, Tennessee.

Rev. Harold B. Sightler, pastor of Tabernacle Baptist Church, Greenville, South Carolina.

Dr. Walter Hughes, Ilderton, Ontario, Canada.

Evangelist John Linton, Riverside, Windsor, Canada.

Dr. Arthur Petrie, Seattle 3, Washington.

Rev. Fred Barlow, Montague, Michigan.

These sermons are Bible sermons, addressed to the unsaved, and we hope that many souls will be saved through reading these messages. See that THE SWORD goes into the hands of unconverted people. And by subscribing for loved ones, they will have each week some great sermon addressed to the unsaved besides the other regular features of THE SWORD.

Our heartfelt congratulations to these winners in the Evangelistic Sermon Contest. It is a great honor to be among the first ten of about 140 sermons which were submitted from the United States, Canada, Ireland, England, South Africa, Australia, India, Japan, and Iraq.

Here They Come!

Sermons Which Won \$1,600 in Cash
Awards Begin With This Issue

By the Editor

Hear Dr. John R. Rice on The Voice of Revival on These Radio Stations Each Sunday

(Watch for new stations)

State	Town	Station	Frequency (each Sunday)	Time
Calif.	Los Angeles	KHOF (FM)	99.5 MC	10:30 pm PST
Colo.	Denver	KLIR	990 KC	7:30 am MST
Ga.	Toccoa	WLET	1420 KC	8:00 am EST
Ill.	Chicago	WLS	890 KC	11:00 pm CST
Kan.	Newton	KJRG (FM)	92.1 MC	9:30 pm CST
Mich.	Detroit	CKLW	800 KC	2:30 pm EST
"	Grand Rapids	WFUR	1570 KC	9:30 am EST
"	Muskegon	WMUS	1090 KC	2:30 pm EST
Mo.	Springfield	KWTO	560 KC	2:00 pm CST
Nebr.	Columbus	KJSK	900 KC	Wed. 1:30 p.m. CST
Pa.	Montrose	WPEL	1250 KC	1:30 pm EST
So. Car.	Greenville	WMUU	1260 KC	4:30 pm EST
Tenn.	Chattanooga	WAPO	1150 KC	7:00 pm EST
Texas	Dallas	WFAA	820 KC	7:30 am CST
"	Longview	KLTI	1280 KC	8:00 am CST
Wash.	Seattle	KGDN	630 KC	7:30 am PST

Roddy above as copied from the *Christian Century* of October 1. Please consider these things.

1. Modernists like Roddy deny the sinful nature of man, deny the new birth, deny the eternal punishment of Christ-rejecters. Do you think it right to call them Christians? Is it right to let them help control revival campaigns? Is it right to support with God's money any such unbelievers? Is it right to stay in denominations dominated by such modernists?

2. Are "new evangelicals" really "for economic and political reasons" pretending to be orthodox while they are not, as Roddy, who was recently one of them, claims? Are the "new evangelicals" really friends of modernism as Roddy claims, "privately they recognize the enemy as part of the Christian community," while they really "live a double standard"? Is there really among "new evangelicals" a "vast reorientation of sentiment" regarding modernism, as Roddy says?

I urge you to read Roddy's article again for yourself.

3. What will the "new evangelicals" say about Roddy's repudiation of the Christian faith? What about Evangelist Chuck Templeton's more honest apostasy? (He left the ministry, is now a television performer and writer, divorced by his wife.) These former "new evangelicals" have now become outspoken enemies of the historic Christian faith. Does the "new evangelical" position naturally lead to infidelity? Is that name a name for unbelief?

4. Who will give account to God

for the Sherman Roddys, the Chuck Templetons, who were advised by "new evangelical" leaders to go to infidel schools, advised to have fellowship with enemies of Christ and the Bible, and so made shipwreck of the faith?

The Bible a Comfort in Death

After the battle before Richmond had been over several days, a man was found dead with his hand on the open Bible. The summer insects had taken the flesh from the hand, and there was nothing but the skeleton left; but the skeleton fingers lay on the open page, and on this passage—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me." Well, the time will come when all the fine novels we have on our bedroom shelf will not interest us, and all the good histories and all the exquisite essays will do us no good. There will be one Book, perhaps its cover worn out and its leaf yellow with age, under whose flesh we shall behold the opening gates of heaven.—Talmage.

Questions Answered by The Editor

What should be the church's attitude toward helping people in financial need?

ANSWER: Some rules about the church's responsibility for helping people in financial need are given in I Timothy, chapter 5. We are told, "Honour widows that are widows indeed. But if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents: for that is good and acceptable before God." So people in need should first look to their own kin people, to their children and to their nephews, etc., the Scripture says. And any child or nephew that does not provide for his own, we are told, "hath denied the faith, and is worse than an infidel."

A widow who is to be cared for by the church should be at least sixty years old, having been married only once, "well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work" (I Tim. 5:9, 10). But we are told that younger widows should not be supported by the church but they should marry and bear children (vs. 14).

Specially important is verse 16 which says, "If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed."

In these days of paternalistic and socialistic government, there are very few people in real need that are not supported by the government. And those people are generally careless and improvident and generally not good Christians. But in cases of real need, of Christians who have been long faithful and who have no kinfolks who can support them, then the church would feel some responsibility.

In my judgment, churches are wise to have a small emergency fund, administered either by the pastor or deacons or some committee, so people in immediate need of a little help and who have no one else to turn to may be helped. But to give regular help to anybody these days is generally wrong.

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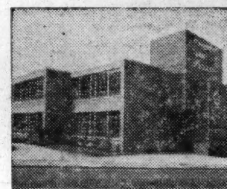
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Unashamed Fundamentalists

(Continued from page 1)

ed "The Fundamentals." These are a perfect mine of masterly articles, fulfilling Jude's exhortation to "earnestly contend for the faith which was once delivered unto the saints." They were introduced by this foreword:

"This book is the first of a series which will be published and sent to every pastor, evangelist, missionary, theological professor, theological student, Sunday school superintendent, Y. M. C. A. and Y.W.C.A. secretary in the English speaking world, so far as the addresses of all these can be obtained.

"Two intelligent, consecrated Christian laymen bear the expense, because they believe that the time has come when a new statement of the fundamentals of Christianity should be made."

The "two intelligent, consecrated Christian laymen," who bore the expense, were Milton and Lyman Stewart of Los Angeles. The small books, containing about 125 pages each, were issued by the Testimony Publishing Company (not Inc.), 808 LaSalle Ave., Chicago. In "A Statement by the two Laymen" in Volume 12, one finds such interesting details as these:

The Testimony was organized in 1909 by the Rev. A. C. Dixon, D.D., who edited the first five volumes of "The Fundamentals." He had to give up the work when he was called in the summer of 1911 to become pastor of the Metropolitan Tabernacle in London, founded by C. H. Spurgeon. The next five books were edited by Louis Meyer, a Christian Jew, who worked so hard that his health failed and he died in 1913. Dr. R. A. Torrey, then dean of the Bible Institute of Los Angeles, edited Volumes 11 and 12. The following men made up the original committee: Dr. Dixon, Dr. Torrey, Dr. Meyer, Henry P. Crowell, Thomas S. Smith, D. W. Potter, and Dr. Elmore Harris. The following men were later added to this committee: Joseph Kyle, D.D., L.L.D., Charles R. Erdman, D.D., Delavan L. Pierson, L. W. Munhall, D.D., T. C. Hoton, H. C. Mabie, D.D., and John Balcom Shaw, D.D. Giles Kellogg and the Los Angeles trustee of the Testimony funds, and J. S. McGlashan the Chicago trustee. Thomas E. Stevens, editor of the *Moody Church Herald*, was the business manager, and the Moody Church and the Moody Bible Institute contributed to the success of the work.

"It may be of interest," wrote the two laymen, "to state that over 2,500,000 copies of the twelve volumes have been published and circulated, and that the call for back volumes has been so insistent as to make necessary the reprinting of over a quarter of a million additional copies of the earlier issues, thus bringing the total output up to nearly 3,000,000 copies.

"Approximately one-third of these 3,000,000 copies have gone to countries outside of the United States. About one-half of the latter have been sent to various parts of Great Britain, and the rest to other foreign countries. The great majority of Protestant missionary workers of the world have received them."

(The Bible Institute of Los Angeles has sponsored a new, revised edition of this set in two volumes at \$7.95 published by Kregel Publications, Grand Rapids 3, Mich.—Ed.)

The volumes contain, on an average, eight chapters each, and among the brilliant and spiritually minded writers one finds such great names as these: James Orr, Benjamin B. Warfield, R. A. Torrey, Arthur T. Pierson, Dyson Hague, Howard A. Kelly, M. G. Kyle, Sir Robert Anderson, H. C. G. Moule, James M. Gray, William G. Moorehead, F. Bettex, A. C. Dixon, Lord Lyttleton, H. W. Webb-Peploe, Thomas Whitelaw, John McNichol, W. H. Griffith Thomas, Bishop Ryle, W. J. Erdman, Henry W. Frost, C. I. Scofield, and A. C. Gaebelein. On the first page of each volume the reader is challenged with these words, "To the Law and to the Testimony" (Isa. 8:20).

The articles cover a wide range of subjects: The Virgin Birth, the

Deity of Christ, His Incarnation, History of Higher Criticism, Archaeology, Modern Philosophy, Justification by Faith, the Inspiration of the Bible, Science and Christian Faith, the Bodily Resurrection of Christ, the Atonement, Evolutionism and other errors, Fulfilled Prophecy, and the Second Coming of Christ, and there are many valuable personal testimonies.

Anyone who knows the recent history of the Church in the English-speaking world knows that the editors and writers of "The Fundamentals" were intellectual and spiritual giants.

These twelve priceless volumes, however, were simply a manifestation in our own time of the age-long conflict between God's truth and Satan's lies. An earlier work of the same type is the book entitled "Christianity and Anti-Christianity in Their Final Conflict," by Samuel J. Andrews, which was published in 1898 by the Bible Institute Colportage Association (out of print). Of this work, Dr.

Character is what you are in the dark.—Moody.

James M. Gray said: "After the Bible, a concordance, a Bible dictionary, and perhaps, an all around work like Angus' 'Bible Handbook,' the next book I would recommend as indispensable for the library of the pastor, missionary, or Christian worker of today is, 'Christianity and Anti-Christianity in Their Final Conflict.'" Andrews summed up the fundamental teachings of Scripture and the contradictory false doctrines of anti-Christianity; and gave over a hundred pages to an exposure of several false systems. But of course Andrews' book is only one, though an important one, in the long line of Christian literature written in defense of the faith.

The *Sunday School Times* (Dec. 14, 1940) published a fine article by T. Stanley Soltau entitled "Modernism Contrasted with Christianity." This is especially valuable because of its brevity and clearness. Dr. Soltau showed conclusively that there are: Two Views of Sin, Two Ways of Salvation, Two Interpretations of the Cross, Two Estimates of Jesus Christ, Two Attitudes of Faith in Christ, Two Views of Scriptures, and Two Future Hopes.

In a note accompanying Dr. Soltau's article, Dr. Trumbull quoted the following from an article in the modernistic *Christian Century* entitled "Fundamentalism and Modernism: Two Religions": "There is a clash here as profound and as grim as that between Christianity and Confucianism. Amiable words cannot hide the differences. 'Blest be the tie' may be sung until doomsday, but it cannot bind these two worlds together. The God of the Fundamentalist is one God; the God of the Modernist is another. The Christ of the Fundamentalist is one Christ, the Christ of Modernism another. The Bible of Fundamentalism is one Bible; the Bible of Modernism is another."

An event of outstanding importance in the history of Fundamentalism was the great World Conference on Christian Fundamentals, held in Philadelphia in May, 1919. The addresses given at that conference were issued in the volume called "God Hath Spoken." In the introduction is this glimpse of the magnitude of the conference:

"The great Bible conference on the Return of our Lord, held in Philadelphia in 1918, together with other smaller gatherings preceding and following it, had done much to bring about this revival of Bible study. And when the conference of 1919 came around—this time a conference on Christian Fundamentals—the attendance and interest were amazing. Think of six thousand persons attending a Bible conference on the Atlantic seaboard, representing forty-two of the forty-eight states of the Union, besides nearly or quite all

the Canadian Provinces, as well as seven foreign countries in addition!"

The speakers at that conference included W. B. Riley, J. C. Massee, Joseph Kyle, James M. Gray, W. H. Griffith Thomas, P. W. Philpott, A. B. Winchester, R. A. Torrey, Lewis Sperry Chafer, George E. Guille, William L. Pettingill, I. M. Haldeman, C. I. Scofield, L. W. Munhall, George McNeely, and John Roach Straton. Dr. Griffith Thomas was chairman of the Resolutions Committee, and the following were members: Dr. Riley, Dr. Gray, Charles A. Blanchard, Charles G. Trumbull, Dr. Pettingill, Dr. Munhall, Charles L. Huston, J. R. Schaffer, O. R. Palmer, and J. Davis Adams. As there is no question that what these men considered as fundamentals will be of interest to all Christians today, they are given herewith:

I. We believe in the Scripture of the Old and New Testaments as verbally inspired of God, and inerrant in the original writings, and that they are of supreme and final authority in faith and life.

II. We believe in one God eternally existing in three persons, Father, Son, and Holy Spirit.

III. We believe that Jesus Christ was begotten by the Holy Spirit, and born of the Virgin Mary, and is true God and true man.

IV. We believe that man was created in the image of God, that he sinned and thereby incurred not only physical death but also that spiritual death which is separation from God; and that all human beings are born with a sinful nature, and, in the case of those who reach moral responsibility, become sinners in thought, word, and deed.

V. We believe that the Lord Jesus Christ died for our sins according to the Scriptures as a representative and substitutionary sacrifice; and that all that believe in Him are justified on the ground of His shed blood.

VI. We believe in the resurrection of the crucified body of our Lord, in His ascension into Heaven, and in His present life there for us, as High Priest and Advocate.

VII. We believe in "that blessed hope," the personal, premillennial, imminent return of our Lord and Saviour Jesus Christ.

VIII. We believe that all who receive by faith the Lord Jesus Christ are born again of the Holy Spirit and thereby become children of God.

IX. We believe in the bodily resurrection of the just and the unjust, the everlasting blessedness of the saved, and the everlasting, conscious punishment of the lost.

It was the conference in Philadelphia that gave rise to the organization of the World's Christian Fundamentals Association, of which the late Paul W. Rood, D.D., was president. Other associations of Fundamentalists have sprung up all over the country, and in many cities there are active groups of ministers and laymen who meet regularly to encourage one another and who, with God's help, have done much to check the advance of modernism. No fundamentalist, however, expects to see modernism slain, for it is simply the up-to-date manifestation of unbelief, and there will be no discharge in this war until Christ returns to govern this world.

Other bulwarks of the Faith in the last thirty years have been the Bible institutes, the summer conferences, Christian camps, and radio broadcasts. It is a pleasant theory that a Christian need do nothing but preach the Gospel, but this is neither scriptural nor practical,—and whatever is scriptural is practical. Christ and the apostles had to speak out boldly against the enemies of the Gospel, and much space is given in the Epistles to combating various forms of error. How much we owe to Martin Luther, who fought for the truth of justification by faith! There are many different temperaments among Christians, and it is evident that God does call some to the special work of soul winning, and others to be leaders in the fight for the Faith. Some rugged individuals seem to relish controversy. They remind one of the war horse of Job 39; who "saith among

Sunday School Times 100 Years Old

By Evangelist Walt Handford
Assistant Editor

This week we salute *The Sunday School Times* magazine on its 100th anniversary! This independent, fundamental, weekly journal was begun on January 1, 1859, and has been a stalwart defender of the faith ever since. *The Sunday School Times* originally was published by the American Sunday School Union, was later owned by John Wanamaker, and finally was incorporated as a Christian institution in 1900. Distinguished former editors include Dr. H. Clay Trumbull and Dr. Charles Q. Trumbull. Dr. Philip E. Howard, Jr., has been editor since 1941. An excellent editorial by Dr. Howard entitled "Unashamed Fundamentalists" appears in this issue of *THE SWORD OF THE LORD*.

The Times through the years has vigorously opposed modernism, and until his death Dr. Ernest Gordon was a regular contributor. Although *The Sunday School Times* began as, and still is, peculiarly a Sunday School periodical, its ministry has always been

much broader than its name might suggest. It touches almost every phase of Christian work and Bible study, and it is relied upon by its constituency for its conservative stand, its articles on Bible study, for authoritative information on difficult Bible passages, appraisals of the latest books of interest to church and Sunday School workers, Christian news around the world, and the latest in Sunday School methods.

The January 3 issue of *The Sunday School Times* is a special Centenary Number printed on special paper and containing interesting historical information and pictures. A copy of this Centenary Number may be had free by addressing The Sunday School Times Company, 325 North Thirtieth Street, Philadelphia 5, Pennsylvania. We urge all of our readers who have not already done so to get acquainted with this outstanding Christian magazine.

the trumpets, Ha, ha; and he smelleth the battle afar off." But many of the great contenders for the Faith have been great soul winners; and, on the other hand, even a personal worker or evangelist cannot avoid speaking out frankly at times against error.

There is one important thing that should be kept in mind in thinking of the fundamentals. A fundamentalist association is not a group of men banded together around the "least common denominator" of Christian belief, as a basis for fellowship; but rather a union of those who are determined to stand together for what they believe to be the most important, foundational doctrines.

With such a glorious and honorable background as this, why should any Christian be ashamed to be called a fundamentalist? The necessity of the times has produced the name, and we should be glad to stand by it, even though it may bring some contempt on our heads. It is probably true that, here and there, a fundamentalist, in his zeal, has spoken "unadvisedly with his lips," like Moses (Ps. 106:33), but we don't disown Moses for that reason! Let us see to it that Moses has no reason to disown us!

We are ready to say with Paul, "Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." But it is well to recall that he went on to say, "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus" (II Tim. 1:12, 13). Fundamentalists desire to do this very thing, for the words of Scripture are vital. Jeremiah said, "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart" (15:16). And the Lord Jesus said, "The words that I speak unto you, they are spirit, and they are life" (John 6:63). These are evil days, and they have been made so because men have spurned God and His Word. It is not a time for us who know Him to give way. All the more reason to "stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5:1).

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that

was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2).

—The End—

JEHOVAH JIREH!

So Abraham named the place where God stayed his hand and provided a lamb for the sacrifice instead of his son Isaac—"The Lord will provide."

And almost a thousand years later David declared, "Thou preparest a table before me in the presence of mine enemies."

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As we scan the Annual Report, we ask in wonder, "How is all this possible?" Brethren, there is only one reason—He who even in the very midst of enemies supplies our every need, Jehovah Jireh—"the Lord will provide." Without fanfare or drive He tenderly provides our necessities. We simply carry out the task He has given us. How we thank God for Himself.

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A Delicate Question

(Continued from page 1)

cation. When Lord Dundas was wished a happy New Year, he said: "It will have to be a happier year than the past, for I hadn't one happy moment in all the twelve months that have gone." But that has not been the experience of most of us. We have found that though the world is blasted with sin, it is a very bright and beautiful place to reside in. We have had joys innumerable. There is no hostility between the Gospel and the merriments and festivities of life. I do not think that we sufficiently appreciate the worldly pleasures God gives us.

When you recount your enjoyments you do not go far enough back. Why do you not go back to the time when you were an infant in your mother's arms, looking up into the heaven of her smile; to those days when you filled the house with the uproar of boisterous merriment; when you shouted as you pitched the ball on the playground; when, on the cold, sharp winter night, muffled up, on skates you shot out over the resounding ice of the pond? Have you forgotten all those good days that the Lord gave you? Were you never a boy? Were you never a girl? Between those times and this, how many mercies the Lord has bestowed upon you! How many joys have breathed up to you from the flowers, and shone down to you from the stars, and chanted to you with the voice of soaring bird, and tumbling cascade, and booming sea, and thunders that with bayonets of fire, charged down the mountain side! Joy! Joy! If there is any one who has a right to the enjoyments of the world, it is the Christian, for God has given him a lease of everything in the promise: "All are yours."

But I have to tell you that a man who estimates his life on earth by mere worldly gratification is a most unwise man. Our life is not to be a game of chess. It is not a dance in the lighted hall, to quick music. It is not the froth of an ale pitcher. It is not the settling of a wine cup. It is not a banquet with intoxication and roistering. It is the first step on a ladder that mounts into the skies, or the first step on a road that plunges into a horrible abyss. "How old art thou?" Toward what destiny are you tending, and how fast are you getting on toward it?

Life Should Not Be Measured By Sorrows and Misfortune

Again, I remark that there are many who estimate their life on earth by their sorrows and misfortunes. Through a great many of your lives the ploughshare hath gone very deep, turning up a terrible furrow. You have been betrayed, and misrepresented, and set upon, and slapped of impertinence, and pounded of misfortune. The brightest life must have its shadows, and the smoothest path its thorns. On the happiest brood the hawk pounces.

No escape from trouble of some kind. While glorious John Milton was losing his eyesight he heard that Salmasius was glad of it. While Sheridan's comedy was being enacted in Drury Lane Theatre, London, his enemy sat growling at it in the stage box. While Bishop Cooper was surrounded by the favor of learned men, his wife took the manuscript of his lexicon, the product of a long life of anxiety and toil, and threw it into the fire. Misfortune, trial, vexation for almost every one. Pope, applauded of all the world, has a stoop in the shoulder that annoys him so much that he has a tunnel dug so that he may go unobserved from garden to grotto, and from grotto to garden. Cano, the famous Spanish artist, is disgusted with the crucifix that the priest holds before him, because it is such a poor specimen of sculpture. And so, sometimes through taste, and sometimes through learned menace, and sometimes through physical distresses—aye, in ten thousand ways—troubles come to harass and annoy.

And yet, it is unfair to measure a man's life by his misfortunes, because where there is one stalk

of nightshade there are fifty marigolds and harebells; where there is one cloud, thunder charged, there are hundreds that stray across the heavens, the glory of land and sky, asleep in their bosom. Because death came and took your child away, did you immediately forget all the five years or the ten years, or the fifteen years, in which she came every night for a kiss, all the tones or the soft touch of her hand? Because in some financial Euroclydon your fortune went into the breakers, did you forget all those years in which the luxuries and extravagances of life showered on your pathway? Alas, that is an unwise man, an ungrateful man, an unfair man, an unphilosophic man, and, most of all, an unchristian man, who measures his life on earth by groans, and tears,

about military tactics than I used to, before I took a musket in my hand and learned to 'present arms,' and when I was a pest to the drill-officer." It is not base egotism for a sailor to say, "I know better how to clew down the mizzen topsail than I used to, before I had ever seen a ship." And there is no sinful egotism when a Christian man, fighting the battles of the Lord, or, if you will have it, voyaging toward a haven of eternal rest, says, "I know more about spiritual tactics and about voyaging toward heaven than I used to."

Why, there are those among us who have measured lances with many a foe and unhorsed it. We know Christian men who have become swarthy by hammering at the forge of calamity. They stand on an entirely different plane of character from that which they once occupied. They are measuring their life on earth by golden-gated Sabbaths, by pentecostal prayer-meeting, by 'communion-

that is to measure a man's life by! There are those among us who think they have only lived thirty years. They will have lived a thousand—they have lived a thousand. There are those who think they are eighty years of age. They have not even entered upon their infancy, for one must become a babe in Christ to begin at all.

Now, I do not know what your advantages or disadvantages are: I do not know what your tact or talent is; I do not know what may be the fascination of your manners or the repulsiveness of them; but I know this: There is for you, my hearer, a field to cultivate, a harvest to reap, a tear to wipe away, a soul to save. If you have worldly means, consecrate them to Christ. If you have eloquence, use it on the side that Paul and Wilberforce used theirs. If you have learning, put it all into the poor-box of the world's suffering. But if you have none of these—neither wealth, nor eloquence, nor learning—you, at any rate, have a smile with which you can encourage the disheartened; a frown with which you may blast injustice; a voice with which you call the wanderer back to God. "Oh," you say, "that is a very sanctimonious view of life!" It is not. It is the only bright view of life, and it is the only bright view of death.

Contrast the death-scene of a man who has measured life by the worldly standard with the death-scene of a man who has measured life by the Christian standard. Quinn, the actor, in his last moments, said, "I hope this tragic scene will soon be over, and I hope to keep my dignity to the last." Malherbe said in his last moments to the confessor, "Hold your tongue! your miserable style puts me out of conceit with heaven." Lord Chesterfield in his last moments, when he ought to have been praying for his soul, bothered himself about the proprieties of the sick-room, and said, "Give Dayboles a chair." Godfrey Kneller spent his last hours on earth in drawing a diagram of his own monument.

Compare the silly and horrible accompaniments of the departure of such men with the seraphic glow on the face of Edward Payson, as he said in his last moment: "The breezes of heaven fan me. I float in a sea of glory." Or, with Paul the Apostle, who said in his last hour, "I am now ready to be offered up, and the time of my departure is at hand. I have fought the good fight, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, will give me." Or compare it with the Christian death-bed that you witnessed in your own household. Ah, this world is a false god! It will consume you with the blaze in which it accepts your sacrifice, while the righteous shall be held in everlasting remembrance; and when the thrones have fallen, and the monuments have crumbled and the world has perished, they shall banquet with the conquerors of earth and the hierarchs of heaven.

The New Year a Good Time to Start Measuring Life Aright

This is a good day in which to begin a new style of measurement. "How old art thou?" You see the Christian way of measuring life and the worldly way of measuring it. I leave it to you to say which is the wiser and better way. The wheel of time has turned very swiftly, and it has hurled us on. The old year has gone. The new year has come. For what you and I have been launched upon it, God only knows. Now let me ask you all. Have you made any preparation for the future? You have made preparation for time, my dear brother; have you made any preparation for eternity? Do you wonder that when that man on the Hudson river, in indignation, tore up the tract which was handed to him, and just one word landed on his coat-sleeve—the rest of the tract being pitched into the river—that one word aroused his soul? It was that one word, so long, so broad, so high, so deep—"eternity!"

Some of you, during the past year, made preparation for eternity, and it makes no difference to you really, as to the matter of safety, whether you go now, or

go some other year—whether this year or the next year. Both your feet on the rock, the waves may dash around you. You can say, "God is our refuge and strength—a very present help." You are on the rock, and you may defy all earth and hell to overthrow you. I congratulate you, I give you great joy. It is a happy New Year to you.

I can see no sorrow at all in the fact that our years are going. You hear some people say, "I wish I could go back again to boyhood." I would not want to go back again to boyhood. I am afraid I might make a worse life out of it than I have made. You could not afford to go back to boyhood if it were possible. You might do a great deal worse than you have done. The past is gone! Look out for the future! To all Christians it is a time of gladness. I am glad the years are going. You are coming on nearer home. Let your countenance light up with the thought—Nearer home!

In 1835 the French resolved that at Ghent they would have a kind of musical demonstration that had never been heard of. It would be made up of the chimes of bells and the discharge of cannon. The experiment was a perfect success. What with the ringing of the bells and the report of the ordinance, the city trembled, and the hills shook with the triumphal march that was as strange as it was overwhelming.

With a most glorious accompaniment will God's dear children go into their high residence, when the trumpets shall sound and the Last Day has come. At the signal given, the bells of the towers, and of the lighthouses, and of the cities, will strike their sweetness into a last chime that shall ring into the heavens and float off upon the sea, joined by the boom of bursting mine and magazine, augmented by all the cathedral towers of heaven—the harmonies of earth and the symphonies of the celestial realm making up one great triumphal march, fit to celebrate the ascent of the redeemed to where they shall shine as the stars forever and ever.

—The End—

Love of Books

No wonder Cicero says that he would part with all he was worth so he might live and die among his books. . . . No wonder Petrarch was among them to the last, and was found dead in their company. It seems natural that Bede should have died dictating, and that Leibnitz should have died with a book in his hand, and Lord Clarendon at his desk. Buckle's last words, "My poor book!" tell a passion that forgot death; and it seemed only a fitting farewell when the tears stole down the manly cheeks of Scott as they wheeled him into his library, when he had come back to Abbotsford to die. Southey, white-haired, a living shadow, sitting stroking and kissing the books he could no longer open or read, is altogether pathetic.—Cunningham Geikie, D.D.

and dyspeptic fit, and abuse, and scorn, and terror, and neuralgic thrust.

Do Not Evaluate Your Life By Amount of Money Made

Again, I remark that there are many people who estimate their life on earth by the amount of money they have accumulated. They say, "The year 1866, or 1870, or 1898, was wasted." Why? "Made no money."

Now, it is all cant and insincerity to talk against money, as though it had no value. It may represent refinement, and education, and many blessed surroundings. It is the spreading of the table that feeds the children's hunger. It is the lighting of the furnace that keeps you warm. It is the making of the bed on which you rest from care and anxiety. It is the carrying of you at last to decent sepulchre, and the putting up of the slab on which is chiseled the story of your Christian hope. It is simply hypocrisy, this tirade in pulpit and lecture-hall against money.

But while all this is so, he who uses money or thinks of money as anything but a means to an end, will find out his mistake when the glittering treasures slip out of his nerveless grasp, and he goes out of this world without a shilling of money or a certificate of stock. He might better have been the Christian porter that opened his gate, or the Christian workman who last night heaved the coal into his cellar. Bonds and mortgages and leases have their use, but they make a poor yardstick with which to measure life. "They that boast themselves in their wealth and trust in the multitude of their riches, none of them can, by any means, redeem his brother, or give to God a ransom for him, that he should not see corruption."

But Measure Life Partly By Spiritual Development

But I remark, there are many—I wish there were more—who estimate their life by their moral and spiritual development. It is not sinful egotism for a Christian man to say, "I am purer than I used to be. I am more consecrated to Christ than I used to be. I have got over a great many of the bad habits in which I used to indulge. I am a great deal better man than I used to be." There is no sinful egotism in that.

It is not base egotism for a soldier to say, "I know more

tables, by baptismal fonts, by hal-lelujahs in the temple. They have stood on Sinai, and heard it thunder. They have stood on Pigah, and looked over into the Promised Land. They have stood on Calvary, and seen the cross bleed. They can, like Paul the Apostle, write on their heaviest troubles "light" and "but for a moment." Even on the darkest night their soul is irradiated, as was the night over Bethlehem, by the faces of those who have come to proclaim glory and good cheer. They are only waiting for the gate to open and the chains to fall off and the glory to begin.

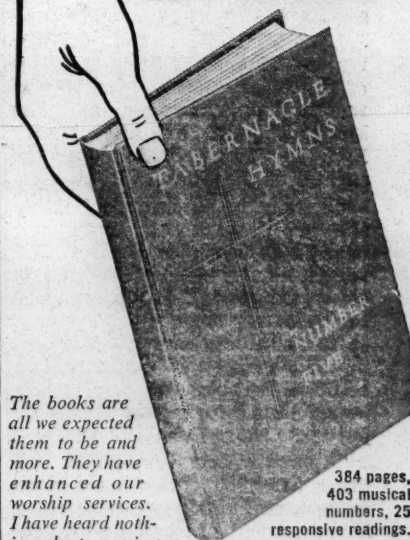
Life Best Measured By Good Done

I remark again: There are many—and I wish there were more—who are estimating life by the good they can do. John Bradford said he counted that day nothing at all in which he had not, by pen or tongue, done some good. If a man begin right, I cannot tell how many tears he may wipe away, how many burdens he may lift, how many orphans he may comfort, how many outcasts he may reclaim.

There have been men who have given their whole life in the right direction, concentrating all their wit and ingenuity and mental acumen and physical force and enthusiasm for Christ. They climbed the mountain and delved into the mine and crossed the sea and trudged the desert and dropped, at last, into martyrs' graves, waiting for the resurrection of the just. They measured their lives by the chains they broke off, by the garments they put upon nakedness, by the miles they traveled to alleviate every kind of suffering. They felt in the thrill of every nerve, in the motion of every muscle, in every throb of their heart, in every respiration of their lungs, the magnificent truth: "No man liveth unto himself." They went through cold and through heat, foot-blistered, cheek-smitten, back-scourged, tempest-lashed, to do their whole duty. That is the way they measured life—by the amount of good they could do.

Do you want to know how old Luther was; how old Richard Baxter was; how old Philip Doddridge was? Why, you cannot calculate the length of their lives by any human arithmetic. Add to their lives ten thousand times ten thousand years, and you have not expressed it—what they have lived or will live. Oh, what a standard

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The Editor's Notes

(Continued from page 2)

Side Baptist Church of West Palm Beach, Florida, for four packed and happy days, January 22-25. We invite our friends from southern Florida, far and near, to drive in for services morning and evening during that time.

That Nation-Wide Radio Broadcast

We look forward with real joy and with great concern to the nation-wide broadcast, a half hour each Sunday planned for 1959. Please see our radio log published in this issue. See if the broadcast is on a station you can hear. One or two changes in time and station will probably be necessary. Pray that God will move the hearts of many as I preach on soul winning, and later as I begin a revival campaign over the radio network to win the lost. Hear "The Voice of Revival" and please pray.

We want to have a letter or card from every person who hears the radio services on the first month of our venture of faith. Pray that God will cause people to listen in and be blessed, and pray that God will cause people to send in enough offerings to pay the radio broadcast fees, which will amount to many thousands of dollars.

This radio broadcast will have no sponsorship, no means of support except the freewill offerings of God's people. But we believe there are many who will want to invest in this missionary and gospel enterprise.

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This week we announce the close of THE SWORD subscription offer. By mailing your subscriptions before midnight, January 12, you may have the editor's new book, *Is God a "Dirty Bully"?*, 202 pages, with seven sensational sermons, free either with one yearly subscription for \$3.00, with three yearly subscriptions for \$7.00, or with ten yearly subscriptions for \$19.00. Or you may have the book free with any gift to the Ministers and Missionary Subscription Gift Fund of \$3.00 or more. I hope that many hundreds will take advantage of this offer as a privilege and a duty.

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(Continued from page 1)

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There is a story of an Arab who said at night, "I will loose my camel and trust in God to find it." But a wiser one said, "Tie your camel and trust in God." Prayer and care should go together.

—Christian Safeguard.

who have sent in subscriptions in the present campaign have subscribed only for themselves. Let me beg you, for Jesus' sake, to subscribe for others!

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It would be a good way to start the year right. And we hope to have thousands of subscriptions flooding in in these last few days. We have set a goal with earnest prayer. We are asking God to help. We have made it as easy for you as we know how. Now in Jesus' name stand by us and stand by the Lord, and do your part toward spreading revival fires and soul winning among others far and near. Will you send THE SWORD to others?

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Address THE SWORD OF THE LORD, Box 420, Wheaton, Illinois. And God bless you.

A Slumbering Church

A father took his little child out into the field one Sunday, and he lay down under a beautiful shady tree, it being a hot day. The little child ran about gathering wild flowers and little blades of grass, and coming to his father and saying: "Pretty! pretty!" At last the father fell asleep, and while he was sleeping the child wandered away. When he awoke, his first thought was "Where is my child?" He looked all around, but he could not see him. He shouted at the top of his voice, and all he heard was the echo of his own voice. Running to a little hill he looked around and shouted again, but all he heard was the echo of his own voice. No response! Then going to a precipice at some distance, looked down, and there upon the rocks and briers, he saw the mangled form of his loved child. He rushed to the spot, and took up the lifeless corpse, and hugged it to his bosom, and accused himself of being

An Appointment You Cannot Escape

(Continued from page 1)

testimony of Scripture and the experience of man testify to the inevitability of death. Early one morning a man staggered into a downtown hotel room after a wild night of licentiousness and sin. His conscience bothered him. It was Sunday morning and he was steeped in alcohol. He remembered his godly mother, his Sunday School days, his church. He picked up a Bible lying on the table. The book fell open at the fifth chapter of Genesis, and he began to read: "And Adam lived . . . and he died."

"And Seth lived . . . and he died."

"And Enos lived . . . and he died."

"And Cainan lived . . . and he died."

And Mahalaleel lived . . . and he died."

"And Jared lived . . . and he died."

The constant, solemn repetition of the words, "and he died," pierced the brain befogged with liquor. The man broke into tears, knelt beside his bed, and asked God to forgive his sins.

Yes, everyone must die. The rich, the poor, the educated, the ignorant—all must die. Men have sought to beautify death. They seek to make corpses look as real as life. Cemeteries are now "Gardens of Memories." But death is still cold, relentless, and terrifying. The words of the prophet to king Hezekiah could well form the warning of God to every sinner, "Set thine house in order: for thou shalt die and not live" (Isa. 38:1).

James tells us that "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death" (James 1:15). The certain end of sin is death. After the glitter, the glamour, and the gaiety comes the sudden stillness of death. After the wild search for pleasure—the unexpected visit of the Grim Reaper. After the fun and frolic—the cold grave.

Man's experience tells him that he must die. For centuries, he has searched in vain for ways to escape death.

In the early days of America the Spanish explorer, Ponce de Leon, traversed the southeastern part of our country searching for the "Fountain of Youth." Years ago while in St. Augustine, Florida, I walked down into a small cave, was handed a paper cup of water—water from Ponce de Leon's "Fountain of Youth." But no one who drank the water remained youthful. There is only one "Fountain of Youth" and that is God's own Son, for "he that hath the Son hath life" (I John 5:12).

Every hearer says, "You must die!" Every graveyard cries, "You must die!" Every funeral procession says, "You must die!"

The uncertainty of life. While the fact of death is very certain, the time and manner of death is uncertain. James 4:14 declares: "Whereas ye know not what shall be on the morrow." You do not know whether you will be living tomorrow. No one can predict the events of tomorrow. The time and manner of death is uncertain. Life is fleeting, for the inspired apostle declares in this very text that life

the murderer of his own child. WHILE HE WAS SLEEPING HIS CHILD HAD WANDERED OVER THE PRECIPICE. I thought as I heard that, what a picture of the church of God! How many fathers and mothers, how many Christian men are sleeping now while their children wander over the terrible precipice a thousand times worse than that precipice, right into the bottomless pit of hell. Father, where is your boy tonight?—Moody.

is even a "vapour, that appeareth for a little time, and then vanisheth away."

This past summer my little girl received for the first time an apparatus for blowing bubbles. We went out to the park and she began to blow bubbles. The wind carried them away and she, thinking to capture them, went scampers in pursuit. Just as her hand would touch a bubble it would burst, and so with another, and another, and another. The bubbles were beautiful, but temporary; tantalizing, but transitory. They were here, and then gone.

So it is with your life. It is a bubble, a vapour. Like a wisp of cloud it vanishes away. You are dying as you read this sermon. Your body is aging. The years are flying. You will soon be in the grave. This should bring you face to face with a second great fact.

II. You Are Unprepared to Die!

* Without Jesus Christ no one is prepared to die. Death is the most severe test of all religions, creeds, and professions. Many who think their "religion" is adequate in this life, find that it fails them in the chilly waters of death. Many who make a profession of Christianity find their profession is empty when they face the cold, damp hand of death. Baptism, church membership and morality are insufficient to comfort the soul when it faces eternity. Only Christ can give assurance and peace in that hour.

You have unforgiven sins. The last part of Hebrews 9:27 reminds us that after death is judgment. But no judgment would be necessary if it were not for sin. Many of you are not prepared to die because you have multitudes of unforgiven sins. Every sin will stalk you like a bloodhound. It will follow you down the corridors of time and eternity. It will mock you at the judgment bar. It will haunt you in the lake of fire.

What about your youthful sins? The wild oats you sowed in your younger days will pursue you relentlessly to the grave and into eternity. One of Job's miserable comforters uttered an awesome

(Continued on page 10)

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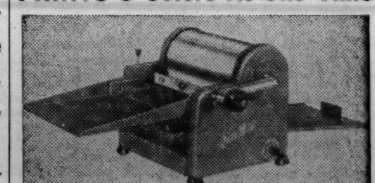
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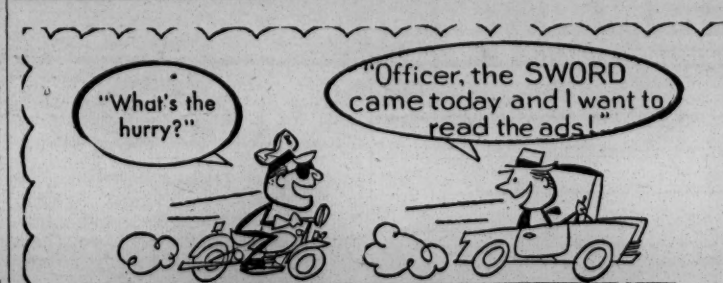
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An Appointment You Cannot Escape

(Continued from page 9)

truth when he declared of the wicked man: "His bones are full of the sin of his youth, which shall lie down with him in the dust" (Job 20:11).

Do you remember all the sins of your youth? Perhaps not, but God does. "Oh," you say, "those were just the natural mistakes of immaturity." But God says they are

sins, and they are still unforgiven. There are skeletons in the closets of your past about which no one, perhaps, knows but God. Those sins will "lie down with you in the grave." Death will not rid you of them.

Young people sometimes think that they will live fast, and wild, and loose, and it will all be forgotten later on in life. But it will

not! You will be haunted in your memory and met at the judgment by those sins you are committing now.

What about the unforgiven sins of your lips? Matthew 12:36 declares that for "every idle word that men shall speak, they shall give account thereof in the day of judgment." Every idle word! Every curse word, every lie, every dirty tale, every smutty joke, every blasphemy—God has forgotten none of them. They must be forgiven or God will judge them in eternity.

Think of the unforgiven sins of your mind. In the days of Noah God saw that "the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). Almighty God read the very thoughts of men. He does the same today. Those evil thoughts must be forgiven if you would enter Heaven.

A noted man of God once related how his little girl received for Christmas a toy doctor's set, including a stethoscope. Her daddy, to amuse her, pretended that the stethoscope was a mind-reading device. He placed it on top of her head and proceeded to "read her mind." Knowing that she had just been begging her mother for candy, he took a "shot in the dark" and said, "Why, Gloria, I know just what you're thinking. You want some of that Christmas candy that's on the top shelf in the pantry."

The little thing looked wide-eyed in amazement, stood speechless for a moment, and then snatched the stethoscope from her father and ran and hid it—so well that Daddy never did find it. She suspected that this device would enable Daddy to read her mind, and this she definitely did not want!

We do not relish the contents of our mind being known by others, but God knows our inmost thoughts. Those thoughts which are evil must be forgiven or someday they will mock us in the presence of a holy God.

You may have secret sins which need to be forgiven before you are prepared to die. There is coming a day when "God shall judge the secrets of men" (Rom 2:15). Those sins you imagined were long since buried and forgotten will rise before you. Sins about which your husband or wife knew nothing. Sins committed under cover of darkness—secret sins. God will bring them all to light and judge them every one.

Back during World War II a certain industrial plant was losing large amounts of tools. They suspected that workmen were slipping them out in their clothing and lunch boxes. Accordingly, a new requirement was instituted. Everyone, upon leaving work, must pass through a machine which detected the presence of tools. The losses dwindled to nothing. Men could not escape the piercing rays which discovered every hidden thing. So it will be when sinners face a holy God. "All things are naked and opened unto the eyes of him with whom we have to do" (Heb. 4:13).

You face a judgment for which you are unprepared. The last part of our text is more startling than the first. It is hard enough to face the terrors of death. If death were annihilation, much of its fear

would be lost. But every sinner has an innate consciousness of the truth of Hebrews 9:27, "after this the judgment." Sober words are these—"after this." Death does not end it all. Death is only the sable-coated butler that leads us into the presence of God. After death we must meet our Creator.

All those unforgiven sins about which we have spoken will be reviewed in God's presence at the judgment. Paul says, "Some men's sins are open beforehand, going before to judgment; and some men they follow after" (I Tim. 5:24). As Matthew Henry so aptly points out, "Some men's sins are plain and obvious, and not found by secret search." Others, however, may appear outwardly to be good and moral, but in the light of the judgment their wicked sins will appear. Morality and church membership may cover the wickedness of their heart now. But it will be plainly evident in the light of the judgment. These are the sins that "follow after," that is, are not clearly revealed until judgment day.

The Apostle John, by inspiration of God, describes the day of judgment thus: "And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works" (Rev. 20:12).

Those books—what do they contain? Evidently they contain an infallible record of all the deeds of the unsaved who appear before the great white throne. God has not forgotten a single sin. Every one is written in the books. There will be no guesswork, no slip of memory. There will remain no vestige of an excuse for the sinner. He cannot contradict the record of God. The sins are in the book. He must face them.

You will face a rejected Christ. Bad enough it will be to be confronted with your sins at the judgment. But the very Judge whom you will face will be the same Christ whom you rejected on earth.

Salvation now is offered only through Christ. "But as many as received him to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Christ is God's appointed Saviour. That pierced Man—wounded for your transgressions and

(Continued on page 11)

"Great Chapters of the Bible"

God's Promise to Abraham

Genesis 12

Note: All scriptural clues not located are from Genesis 12

Clews Across

- 1, 3, and 4 "all families of the earth be blessed"
- 8 Mount where Moses died (Deut. 32:49)
- 10 "Look now toward heaven, and tell the (s); . . . so shall thy seed be" (Gen. 15)
- 11, 12 "In thee shall of the earth be blessed"
- 15 "There shall come forth a out of the stem of Jesse" (Isa. 11:1)
- 16 town on border of Moab (Num. 21:15)
- 17 "On the plates of the (s) thereof . . . he graved cherubim" (I Kings 7:36)
- 19 "The bud shall yield no (Hos. 8:7)"
- 21 "every one that thirsteth, come ye to the waters" (Isa. 55)
- 23 "Be it unto thee even as thou" (Matt. 15)
- 24 point of land jutting into water
- 26 N. T. name for concubine of Abraham, mother of Ishmael (Gal. 4:24)
- 29 Initials for: (a) brother of Abram (Gen. 11:27) (b) first son of Abram (Gen. 16:11)
- 30 "How long ye between two opinions?" (I Kings 18)
- 31 "Bring forth the best" (Luke 15)
- 33 "As he was, he taught them" (Mark 10:1)
- 34 "I no pleasant bread" (Dan. 10)
- 36 a musician who played at the dedication of the temple (Neh. 12:36)
- 38, 40, 42 "In thee shall all families be blessed"
- 44 "Now the Lord said unto Abram"
- 46 "Unto him he given all that he" (Gen. 24:36)
- 48 a small city where Israel suffered defeat (Josh. 7)
- 49 "They went forth go in to the land of Canaan"
- 50 place in the edge of the wilderness (Ex. 13:20)
- 52 "Shall I of a surety bear a child, which am" (Gen. 18)
- 53, 54 "In thee shall all families of the earth"
- 55 "comfort your hearts; after that shall pass on" (Gen. 18)

Clews Down

- 1 "There was a famine the land"
- 2 "And Abraham drew and said, Wilt thou destroy the righteous?" (Gen. 18)
- 3 "Abraham . . . went unto the place of which God had him" (Gen. 22)
- 4 "And Abram journeyed, going on toward the south"
- 5 "Lest he thee to the judge" (Luke 12:58)
- 6 dry, barren
- 7 "He that findeth his life shall it" (Matt. 10)
- 9 "according unto the multitude of thy tender mercies out my transgressions" (Psalm 51)
- 10 Initials for: (a) Abram's wife (b) the plain where God appeared to Abram
- 12 "There was a in the land"
- 13 the last son of Gad (Gen. 46:16)
- 14 land to which Abram fled during famine
- 18 ruler of Egypt who took Sarai
- 20 "Unto the place of the altar, which he had made there the first" (Gen. 13)
- 22 king of Bashan (Num. 21:33)
- 24 "They went forth to go into the land of"
- 25 "there builded he an unto the Lord"
- 27 a son of Jether (I Chron. 7:38)
- 28 "the name of the wicked shall" (Prov. 10:7)
- 30 "Let them learn first to shew piety at" (I Tim. 5)
- 32 "And he removed from thence unto a mountain on the east of"
- 35 belonging to the third son of Adam (Gen. 4:25)
- 37 "that we should sail into" (Acts 27:1)
- 39 destiny
- 41 "Let thy seed possess the gate of those which them" (Gen. 24:60)
- 43 "Shall I from Abraham that thing which I do?" (Gen. 18)
- 45 "to her as it pleaseth thee" (Gen. 16)
- 47 "What is this that thou (t) done unto me?"
- 51 "that it may be well with for thy sake"

Free Booklet

for correct, prompt answers to Puzzle Number 2

How to Have a Happy Home

By Harold F. Branch



So much of our happiness or unhappiness is wrapped up in our homes! There we experience our greatest joys; only there can we savor our greatest triumphs, and there we learn the lessons of sorrow and find the comfort we seek. How important are our homes! Surely a happy home is a great treasure which we earnestly seek!

How to Have a Happy Home, a lovely booklet of 61 pages, is a gentle, sweet book. It is a challenging one, too, showing that it is only through Christ that we may achieve this goal. It is forthright and demanding in stating the requirements for a happy home, but tender in describing the rewards.

There are six chapters: "Marriage"; "The Husband's Responsibility"; "The Wife's Responsibility"; "The Children's Responsibility"; "Brothers and Sisters"; "Memories of Home." Each one stresses the need for putting Christ in first place in the relationships of the home. There are practical, down-to-earth suggestions, and there are beautiful passages on the romance of the home. Altogether, a book to be read and prayed over, for it will challenge you to make some changes in your home conduct, and to be the kind of home-heart that makes for happy homes.

"May God help us," the author concludes, "to live at home so sweetly, so tenderly, so unselfishly and lovingly, that the memories we make within our home may be our holiest requiem, on the breath of which our spirits may be wafted away to the Father's house."

THE RULES

1. Fill in the empty blanks according to the clues given. Answers must be complete and correct.

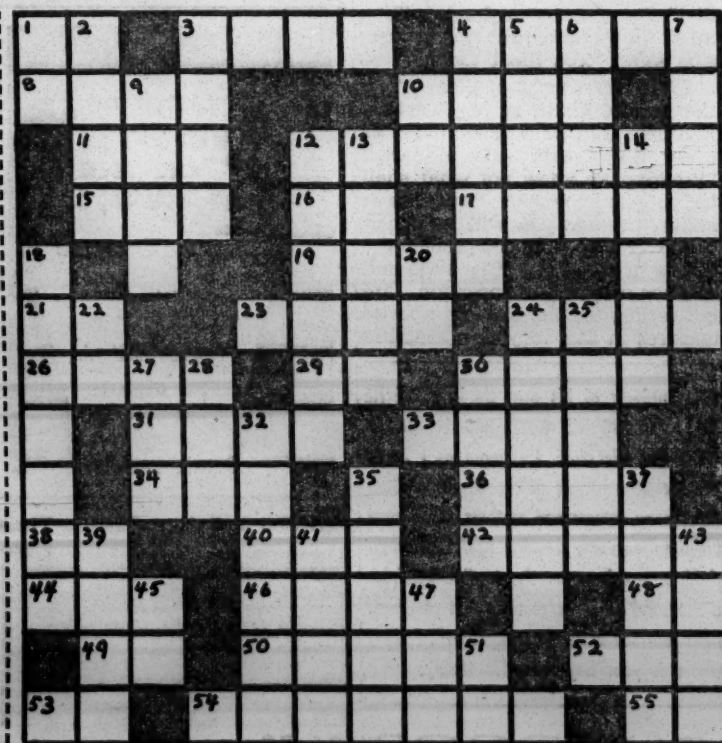
2. PRINT (not write) your name and address in the blank below the puzzle. (Please include country in foreign addresses.) This coupon will serve as your address label for the envelope containing your prize. Mail to: PUZZLE EDITOR, THE SWORD OF THE LORD, Wheaton, Illinois. If you do not wish to cut up your copy of the paper, you may print (not more than three inches wide) on a separate sheet of paper your name and address, and the answers according to the clue numbers given. Entries will not be returned.

3. In order for you to receive the booklet, *How to Have a Happy Home*, your entry must be postmarked by midnight, January 19, 1959. If your paper arrives after the deadline date, please place the date of arrival on the entry. The answer to Puzzle Number 2 will appear in the January 30 issue of THE SWORD OF THE LORD.

4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! They are important! At the end of the year those who have forty-eight coupons will receive a large type, clothbound Scofield Reference Bible. Please remember that the coupons which you have are the only record of your cor-

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Puzzle No. 2



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Answer to Puzzle No. 51

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An Appointment You Cannot Escape

(Continued from page 10)

bruised for your iniquities—He and He alone can save sinners.

Suppose you reject Him? Suppose you despise His offer of grace, His full pardon of sin? You will meet Him at the judgment, for John 5:22 declares that God the Father "hath committed all judgment unto the Son." The Lord Jesus Christ will be the Judge of every sinner who rejected Him as Saviour. How will you face Him? What will you say? What excuse will you give for your indifference to His plan? None will do, for you are "without excuse" (Rom. 1:20). You are unprepared to die, for after death you must stand before the One whom you rejected.

You must face God's eternal wrath. Rejection of God's appoint-

ment Saviour, the Lord Jesus Christ, insures the eternal wrath of God upon every human being. In John 3:36 the Scripture tells us: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This text emphatically shows that God's wrath is not simply displayed in the coming prison of fire which the Bible calls "hell." The wrath of God "abideth" upon every Christ-rejecter. The present tense indicates that over the head of every unsaved person there hangs the anger of God. While God loves the sinner, His continual displeasure is revealed against his sin. Death will immediately bring that cloud of God's wrath bursting in all its fury upon the soul of the unsaved person.

Years ago D. L. Moody was preaching in Chicago one Sunday night. He brought a stirring message from the words, "What shall I do then with Jesus which is called the Christ?" The message was to be in two installments, and this was the first. At the conclusion of the message Moody invited his audience to return the following Sunday night and he would conclude his message, and tell them what they should do with Jesus. Sankey then arose to sing,

Today the Saviour calls,
For refuge fly.
The storm of justice falls,
And death is nigh.

As he was singing the hymn the clang of fire engines was heard outside the door. Before morning much of Chicago was ablaze in the great Chicago fire. Some of those who heard Moody's message never lived to hear the second installment. They perished in the flames. The wrath of God for them was much closer than they thought, for death was "nigh."

So it may be with you. Even now the anger of God hangs over your head like a black and ominous cloud. You have sinned against God and His wrath abides upon you. Sudden death will simply plunge you into the very vortex of that storm. You are unprepared to die!

III. You Must Prepare to Die!

In light of these great biblical facts, there is only one thing for you to do. You must make preparation for death. It is certain, inevitable—an appointment you

cannot escape. Christ alone can make you ready for death.

Death is imminent. The first reason why you need to make preparation is because of the imminency of death. One of the most graphic pictures of this is found in the statement of David as recorded in I Samuel 20:3.

David was being hunted by Saul. Like a wild animal bent on saving his life he was fleeing from forest to plain to mountain, seeking to escape the cruel hand of the mad king of Israel. Never did he know when some innocent bush would be the covert for his dreaded enemy. Often did he wonder whether from some dark cave would fly an arrow to end his life. He was in constant danger of his life, and so he stated to Jonathan, his friend, "... there is but a step between me and death."

Just a step to death. That's all it would be for David. One incautious venture into a forest glen or a rocky crag would bring the arrow or spear that would hurtle him into eternity. One step to death!

That's all it may be for you. One step, one heart-beat, one breath away from death. You stand on the very brink of eternity. You have no Saviour, no assurance, no hope. You are doomed—lost. You have no future but judgment. Every step you take away from Christ is another step toward death. It may be your last. There may be only one more step between you and death—the step you are contemplating now in rejecting the Saviour of sinners. If you refuse His offer of salvation now, it may be the last step you will ever take.

Perhaps you are making plans for tomorrow. You are going to build a new home, expand your business, buy a new car. You are not expecting to die. But you may.

In Luke 12:16-21 the Lord Jesus tells of a man who had plenty. He had a good business, a healthy income, a lovely family, a good education, and many friends. He was well off. One day he went out to look over some farm land he owned. He saw that his storage bins were inadequate. His crops were so plentiful that he would need more space.

Immediately he began to lay plans for the future. "I will pull down my barns and build greater," he said. "And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry."

He was living for this life only—for security, for money, for pleasure, for business. He gave no

thought to death, eternity, or judgment. He was like so many Americans today. Why should they think about such a morbid subject as death and judgment? They are having a good time and intend to continue. But they may not continue. For another voice echoed in the soul of this well-to-do gentleman. It was the voice of God. He said, "Thou fool, this night thy soul shall be required of thee."

"But, Lord, not so soon," he gasped. "I'm just a young man, on my way up in the world. I'm not ready to die." But he died. And so will you. Maybe it will be "this night."

He was not ready to die. Neither are you. For that very reason you need Christ as your Saviour, and you need Him now.

Death is final. The second reason for immediate preparation for death is the stubborn fact that death is final. There is no hope of salvation after death, despite the false teachings of some cults.

In Luke 16:22, 23 the obituaries of two men are recorded. One was a good man and went to paradise. The other was a bad man who went to hades. Both of them had to live somewhere after they died.

The bad man was tormented in the flames of hades. He cried to the Old Testament saint, Abraham, and asked to be relieved in his anguish. Abraham replied, "Between us and you there is a great gulf fixed" (v. 26). The word "fixed" indicates that the gulf is insurmountable, unbridgeable, impassable. The state of a man after death is "fixed." He cannot change it. It is eternal. The preparation you make for the salvation of your soul must be made now. Christ will give you eternal life instead of eternal death. He will save you if you will trust Him.

Death is conquered. Our text in Hebrews said: "And as it is appointed unto men once to die, but after that the judgment, so Christ also was once offered to bear the sins of many..." If the writer had stopped with verse twenty-seven there would have been no hope for the human race. The last word in verse twenty-seven is judgment. But the hope of verse twenty-eight is salvation from judgment through Christ.

The reason why men must fear death is because they are sinners. They fear to meet God in their sins. But Christ has borne our sins according to this marvellous verse. The sting of death is removed for Christ has died.

First Corinthians 15:56 reminds us that "the sting of [resulting in] death is sin." But Christ took the sting for us, so that every believer may triumphantly ask, "O death, where is thy sting?" (v. 55). Christ is the death of death. He took our place! He died for us and death has lost its terror.

This is the great message of the Gospel. Christ suffered for us, the "just for the unjust, that he might bring us to God" (I Pet. 3:18). Death can lose its sting for you if you will take Christ as your Saviour. He has faced God's wrath for you. He has settled the account for you. He has finished the work of salvation for you. "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31).

Jesus Christ has satisfied all the demands of God. His death accomplished all that was necessary for the salvation of sinners. He is now able to offer you salvation as a free gift, for the "gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). All you must now do is to accept that gift and you will be free from the terrors of death and judgment.

Years ago an old sea captain paced the cold streets of New York City one winter night. He was to leave the next day for another long voyage. He was a rough, wild seaman, a reprobate, scoffer, and infidel. As he tramped along the street he passed a brightly-lighted mission. Gospel singing floated through the doorway, but the old captain hurried past with only a sneer. As he did so, however, someone outside the mission handed him a little card which he stuck in his shirt pocket and promptly forgot.

The next day his ship pulled out of the harbor and headed for the high seas. Only a few days out the old sea captain fell sick. He was

confined to his cabin. The doctor reported that perhaps this would be his last voyage. He was headed for eternity.

As he lay tossing upon his bunk he reached inside his shirt pocket. There was the little card which had been handed to him outside the mission days before. He squinted at it in the dim light. On the one side it had only one sentence and it was this: "If I were to die tonight, I would go to -----"

The blank space at the end burned into his soul, it tormented him, it haunted his mind. He put the card away and tried to forget it, but he couldn't. Then he examined it again. There was writing on the other side too. He could hardly make it out. Yes, it said: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

Over and over he read it. What a message! Tears began to come down the weather-beaten face. He reached for the stub of a pencil. He wrote something on the card, fell back, and was gone.

Shortly after the doctor found him. A grimy little card was on his chest. It read, "If I were to die tonight, I would go to -----," and then—there it was, in an almost illegible scrawl—the one word, "Heaven." "If I were to die tonight, I would go to Heaven." The old captain had found the Captain of his salvation. He had been born again.

Every person reading these words must give some conclusion to that statement, and you must do it now. There are only two words you can write. You have your choice. You must decide. "If I were to die tonight, I would go to -----." What will your answer be?

Get Ready for That Appointment Now!

You have read the wonderful sermon by Dr. Pickering, "An Appointment You Cannot Escape." Now let the editor urge you to turn to Christ today and be saved. You cannot avoid death or coming face to face with God, but you can be prepared. The simple, sure way is to here and now repent of your sin, trust Jesus Christ to forgive you and save you, commit your soul forever into His hands. He will forgive you and save you.

How precious is the promise, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). The moment you trust in Jesus Christ as your personal Saviour, depend upon Him, rely upon Him to forgive you and make you a Christian, that moment He takes away your guilt and gives you a new heart. That moment your sins are forgiven. Do not wait for feeling or convenience, but now, as a solemn act of the will, choose to turn from sin and trust Christ as your Saviour. If you will now turn to Christ and be saved, I beg you, say yes in your heart to God, then sign the decision form below, copy it in a letter, and write it to the editor. I will be so glad to tell Dr. Pickering of your decision. We will rejoice together and I will write you a letter of encouragement and counsel.

Decide and sign and copy the letter and mail it today!

Evangelist John Rice, Editor,
The Sword of the Lord
Box 420, Wheaton, Illinois

Dear Brother Rice:

I have read Dr. Pickering's sermon. I know that I am a poor mortal. I cannot live forever. I must meet God. If I do not get forgiveness, I must meet Him as a lost sinner. So here and now I confess to God that I am a poor lost sinner. I believe that Jesus died for me, and so this moment I trust Him, I depend on Him, I give Him my heart. I will rely upon Him here and now to forgive my sins. I now give Him my heart forever. I will set out to live for Him today, and will claim Him openly as my Saviour.

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